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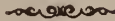




MISSION HOME AT JOKOLJ.

THE  
MISSIONARY HERALD.

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MISSION HOME AT JOKOIJ,  
PONAPE, MICRONESIA.

BY MRS. DOANE.

THE drawing from which the engraving opposite was taken, was saved from the wreck of the *Morning Star*—the only thing that came safely from the hand of the lonely occupant of the “Mission Home.”<sup>1</sup> It is a very natural picture of the house and its beautiful surroundings.

If any one is inclined to architectural criticism, let him remember that the missionary in those far-off islands builds under difficulties. He goes into the swamps himself, with native helpers far from efficient, to get the heavy timbers for the frame; hews and raises them,—assisted this time, *by a blacksmith* living on the island; and even saws out some of the boards himself. The *Morning Star* brought lumber; but as no ordinary roofing will endure in that climate, the board-roof and verandahs are covered with the native thatch, made of the leaf of a species of palm; and as the lumber fell short, the siding of the upper story is of the same.

The natives watched the building operations with great interest; and as they could borrow the tools, they began to frame little houses of their own after a similar fashion. When we painted, they made whitewash of the burnt coral stones and did the same. As our fence went up, a little house opposite was shut in in like manner; and afterwards, my grass-plat and flower-beds were sedulously copied. Of course we were glad to encourage in them these more civilized tastes.

The window at the right of the door looks into the “native-room.” The people come at all hours to our house, and we must have a place where they may stay as much as they choose. We wanted it to be a pleasant, attractive room, but owing to their style of *undress*, and free use of the cocoa-nut oil, their places of resort soon become anything but tidy. They sit on the floor around the sides of the room, so we painted it a dark color some three feet high, and white-

<sup>1</sup> Mrs. Doane is in the United States and Mr. Doane alone at Ponaape.

washed above. This bid fair to be successful strategy. The walls are hung with large, bright-colored pictures of Bible scenes, which are an unfailing source of exclamation and delight.

The natives come at the ringing of the bell to morning and evening prayers, and at night they stay to read. We give them the lamps, on the floor, and they sit in groups with their different books, all reading aloud, for it is impossible to drill them into any other habit.

The large tree in front of the house is the bread-fruit. The tops of some cocoa-nut trees appear at the left. The two very beautiful islands on the opposite side of the lagoon,<sup>1</sup> are called Longa and Parum. The *Morning Star* is coming into the harbor.

On a bright Sabbath morning the bay is particularly charming, its blue waters covered with fleets of canoes coming from every direction, their white sails fairly glistening in the sunlight. The group of houses across the water is the home of Narcissus, our Portuguese helper. The hill that rises back of him, looks to be one mass of vines, the trees being quite hidden beneath their delicate hanging. One could never tire of the exquisite beauty of that hillside. We shall be satisfied when our people are as lovely as their island-home. Made in the image of God, when will Christ be formed in them?

To these statements by Mrs. Doane, Mr. Snow, of the Micronesia mission (now in the United States), adds: "Rev. Mr. Doane and his family were taken to this station from Ron-kiti, on the opposite side of the island, by the new *Morning Star*, in 1867. The house was not then completed, nor the grounds cleared up; but a good work had been begun among the natives, for we met in the native church (a little at the right of the picture) a congregation of some 400 or more natives of all grades and ages, who seemed to give deeply interested attention to the talk some of the *Morning Star* visitors gave them that day.

"One of the pleasant things remembered of that Sabbath morning, was the whole congregation singing some of their sweet Christian songs, led off by Mr. Doane. One of the *unpleasant* things remembered, was the pile of large knives, and other implements of fight, left at or about the door of the church, which the people, and even Christians (so we heard) were in the habit of carrying with them, to protect themselves against insult and violence in their movements about the island, and even in their own neighborhood. It is to be hoped that the gospel has relieved them by this time from such a sad relic of barbarism; for with a lone missionary teaching the children and the people, among other things, the songs of Zion, with their hallowed, mellowing influence, it is safe to predict almost anything that lies in the road to millennial harmony and bliss."

A letter recently received from Mr. Doane states that, in October last, he was replacing the thatch of the upper part of his house with boards taken to him by the *Morning Star*, on its last trip; and in confirmation of Mr. Snow's suggestion, as to what may be hoped for at Ponape, an extract from a letter of still more recent date, though received at the same time, will be appropriate here. After referring to the commiseration bestowed upon him by some foreigners who visit the island, and who urge him to leave, since he is "doing so

<sup>1</sup> Only one of these could be shown in the engraving.—Ed.



little," is "all alone," and "the people are not worth doing for," and the curses heaped upon him by others, because "the people are all becoming 'missionary,'" and he thus "interferes with some of their ways," Mr. Doane writes: "Perhaps I need not tell you, that amid all this loneliness, and under all this pity and all these curses, I am *supremely happy*, was never more so in my life; that I have not the least idea of taking passage with any one; that I see progress in our work; that I feel that this people, poor as they are, are worth living for by the best of hearts and the best of heads; that the very causes which lead these foreigners to curse me, plainly show that light is dawning — the island is rising, the people are improving. When a man cannot make all things bend to his evil will, I conclude there is something in the way. And so there is here; and that something is *the gospel we preach, the missionary work we are doing.*

"I am not a little surprised at myself, at times, that, amid all this loneliness, and all this work, now thrown upon one pair of hands, I am so happy. Is it not because the promise is fulfilled — 'Lo, I am with you always'? The Lord is with us. During all the past year — I mean by this since the *Morning Star* left, in October — every communion season — once in two months — has witnessed two, four, or six joining the church. And so it was the year before. And now God seems to be lifting the veil that hides the future, and permitting me to see a future of this island that is lovely beyond degree, — all radiant with golden light, — when schools shall be gathered in every valley, and churches deck every hill-top. And this is not mere fancy. I see it from our present stand-point. There are a number of places where little churches could be organized; and there are young men — men with families, indeed — who could be induced to come forward and attend a training or theological school, preparing to be leaders of those flocks. And I see opposition giving way before our work. I see our influence widening; I see, indeed, the whole work advancing; and if we are faithful, what is to hinder our enjoying a future as beautiful as I have depicted? In the early days of our work, to get a glimpse of it as it now is was most enrapturing. And if we are faithful, will not the Master still be with us, and let us enjoy that which, with the eye of faith he now lets us see? I feel so, and thus I am happy."

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### THE TREASURY.

As the financial year of the Board closes August 31, many will probably expect to find, in this number of the Herald, at least a brief statement in regard to the condition and prospects of the Treasury. During each of the first six months of the year, the receipts from donations and legacies exceeded those of the corresponding months last year, and at the end of February, the whole amount had been \$213,905, against \$166,569 at the same date in 1869. Since then the process has been reversed, and the summing up for each month has shown a smaller amount than for the corresponding month last year. During the four months, from March 1 to June 30, the falling off has amounted to \$33,344; in donations, \$24,742, legacies, \$8,602. And nearly \$14,000 of this falling off has been in the *donations* of the last month — June. Should a

like decline continue during the two remaining months — July and August — the year will not close as favorably as it has seemed likely to do. True the whole amount received up to June 30, is still greater, by about \$14,000, than it was last year; but it was the very large sum — \$200,000 — received during July and August last year which then prevented a serious debt; and it is to be hoped, certainly, that local treasurers who may have funds on hand, and churches and friends that are yet to make their contributions for this year, will see to it that the pleasant aspect of the case which has, mainly, hitherto prevailed, may continue to the end.

## MISSIONS OF THE BOARD.

### Syria Mission.

#### KEFR SHIMA — MOSLEMS — RELIGIOUS LIBERTY.

ITEMS of interest have been briefly mentioned in letters recently received from the missionaries in Syria. Mr. H. H. Jessup wrote, April 20th: "The persecution in Safeeta has just terminated, and the brethren of Tripoli station have good hopes that there will now be peace in that long persecuted community.

"Eight or ten persons are to be received to the Beirût church, twenty days hence, the most of them from the village of Kefr Shima. There is quite a revival of zeal, faith, and brotherly love in the little community there, and they propose to set about building a church very soon.

"Several Moslems are regular attendants on my Bible-class, and I am deeply interested in their state of mind. The Governor General of Syria was recently telegraphed to from Jerusalem, to know whether a Damascus Moslem, then in Jerusalem, who had become a Christian, should be imprisoned. He telegraphed back, giving orders to set the man at liberty, as the conscience is free in the Turkish Empire.

"A Moslem woman became a Christian lately in Jebail, twenty-five miles north of Beirût, with the approbation of the Governor of Lebanon and the city mejlis of Jebail, composed of Moslems, Greeks, and Maronites.

"The Jesuits here are working with sleepless vigilance, to force the native Syrian Catholic sects to the acceptance of the decrees of the Council (if it ever

makes any). The only result thus far in Syria, is to unite the Maronites and Greek-Catholics against the dogma of infallibility. I believe that good will come out of that Council yet. 'He that sitteth in the heavens shall laugh.' We have a great battle yet to fight with Rome.

"The death of the Methodist Bishop Kingsley here, a few days since, was a severe shock to us all. All who knew him loved him. His death will be a real loss to the missionary cause."

Mr. Eddy wrote from Sidon, May 5th: "Communion was held recently at the church at Kheiyam, where communicants were present from eight villages. Some persons came on foot fifteen miles. Two women made a profession of their faith in Christ. Unusual interest has of late been manifested in the truth in two places, — Mejdél, on the east slope of Mt. Hermon, where about 25 men have recently professed Protestantism (making the number 30 in all), and Ibl, where five additions have been made to the Protestant ranks."

Dr. Thomson wrote from Beirût, May 11th: "I spent last Sabbath at our outstation of Kefr Shima, received seven members to the communion of the church — six of them men — and administered the Lord's supper. There are about as many more there seeking admission, and with those who were previously members, there will be quite enough to constitute a separate church. This I hope we shall be able soon to organize, and thus prepare the way for the first native pastor that our theological seminary shall furnish.

Kefr Shima forms a convenient centre for several surrounding villages, containing in all not less than 12,000 or 15,000 inhabitants. There is just now more than usual religious interest in that neighborhood."



CALL FOR LABORERS, FROM THE U. S. VICE-CONSUL AT TRIPOLI.

The following letter, urgently calling for more missionaries for a portion of the Syria field, was written in Arabic by Mr. Antonio Yanni, United States Vice-Consul at Tripoli, — a member of the Tripoli church, and an honorary member of the A. B. C. F. M. The translation was sent with the original, by Mr. Samuel Jessup. Mr. Jessup has also sent, recently, statements in regard to some remarkable incidents in the religious life of Mr. Yanni, which will be found among the Miscellanies in this number of the Herald. Mr. Yanni's letter is dated at the U. S. Vice-Consulate, Tripoli, May 16th, and addressed to Dr. Clark. Omitting the first paragraph, it is as follows: —

"My purpose in writing is to say, that for a long time I have heartily wished to address your excellency, and stir up and excite your well-known living Christian zeal, and that of the exalted American Board, and to ask that you grant a great favor to Tripoli, Hums, and Hamath, their provinces, — *i. e.* that you send us an additional number of missionaries. The Lord's field here is exceedingly large, and for several reasons *two* missionaries are not enough to cultivate it.

1st. "The extent of the field. For Tripoli and the Meena, and Akkar, and Shaara, and Hussen, and Safeeta, and the two Kooras, and the Zaweeyeh, and B Sherry, and Northern Lebanon, and Dunneeyeh, and Batroon, and the entering in of Hamath, and that vast region to the east, — these all are in the missionary bishopric of Tripoli, and contain over 350,000 souls. The northern and southern boundaries are from Lattakia to Jebail. Supposing that the missionary made a consecutive tour of the field, and spent a single night in each of the most important places, it would require over forty days to complete

the circuit, and that without stopping to preach any. 2d. After looking well at the case, and examining into it carefully, we believe that ten missionaries would scarcely be enough for so wide a province. So then we need your special concern for this field, and beg that you stir up the zeal of the Board for this purpose.

"We had previously intended to write you that two missionaries are not sufficient, and to ask at least for two more to come here, when, behold, we now learn, with deep grief and painful regret, that Mr. and Mrs. Lowry are about to return to the United States and give up the work here, on account of their broken health. This news is very hard for us to bear, for thus there is left, in all this great station, only Mr. and Mrs. Jessup, who are themselves by no means enjoying as good health as we could wish they were; and up to the present time, there are no native pastors able to give efficient assistance to the missionaries in preaching and teaching.

"For these strong and essential reasons, we beg most importunately that you will favor us at the very least with *three* additional missionaries, for the harvest is great, and the laborers are few. And this garden, from the time Messrs. Wilson and Foot began cultivating it, in 1849, and followed by Messrs. Lyons and H. H. Jessup, is to-day growing and flourishing. Not that there are *many* church-members, but multitudes have become much enlightened by means of the missionaries, so that they know the difference between Christ and the saints, and between the worship of God and the worship of his creatures. And God's word is publicly sold, and nearly every house in Tripoli contains a Bible or Testament.<sup>1</sup> Before the missionaries came it was not so; and when they first came they were called thieves and ravenous wolves.

"Now, your excellency, it is not my purpose to intimate that we expect mis-

<sup>1</sup> Mr. Yanni doubtless means every Christian — *i. e.* Greek or Maronite — house, for this can hardly be true of the Moslems yet, who are vastly in the majority, in Tripoli, though some of them have bought Bibles. S. J.

sionaries to remain here always, but what we want is that their number be *sufficient* for accomplishing *the necessary work as soon as possible*; because, if the laborers of the gospel are not enough for gathering in the harvest, we fear that the enemies will gather it for the great adversary.

“In conclusion, we would say that the favor which we ask of you will never be forgotten before God, if you listen to our petition for three missionaries to help occupy this our wide and promising field, and all the people of the Pashalics of Hums, Hamath, and Tripoli will be forever your humble and grateful servants.

“Most respectfully yours,  
“ANTONIO YANNI.”

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### Western Turkey Mission.

#### SAMOKOVE.

(About 300 miles west-northwest of Constantinople.)

LETTER FROM MR. PAGE, April 16, 1870.

*Seed-sowing.* Mr. Page, who has not been long in the field, refers in this letter to some of the evidences that truth is producing something of its legitimate effects — that the good seed is not scattered in vain. A few extracts only will be given. Samokove, it will be remembered, had been occupied as a station only about nine months when he wrote.

“Our meetings are attended by about the same persons as when we came. Now and then we see a new face for a single Sabbath, but the state of public opinion is such that it is considered a disgrace to attend, and no one is likely to do so from mere curiosity. We are constantly perceiving evidence, however, that what little seed was sown before we came to this place is promising a harvest. Again and again have we been called upon to guide those who were deeply thoughtful, and whose thoughtfulness was the result of the truth sown broadcast. There is a great work going on under the surface, throughout all these regions. The faith of many in the national superstitions is shaken. This state of things is not with-

out its dangers, however. There is great liability to the coming in of infidelity, from a natural reaction. Education and literature are also gaining ground among the people, and are introducing many of the French and German infidel ideas; and in a few days a railroad is to be commenced, which will bring us next door to Vienna and Paris.

*Influence of a Single Christian.* “I am almost daily reminded of how much a layman can do for Christ, by witnessing fruits of the efforts of a native brother in this city. He is a merchant (converted some years ago by the preaching of our lamented brother Merriam, when he chanced to stop in this city on a tour). He has endured much for Christ, and the Saviour has blessed him in his endeavors to win souls. I sometimes think that he is more useful as a merchant than he could be as a preacher, though he is a strong-minded man. Many will listen to the truth in his store, who would not dare to be seen calling at our house, or at the dwelling of any Protestant.

“His Bible lies constantly in sight, by his account-books (a very good example for American merchants), and he is often engaged in discussion. A few evenings since, a new face was seen in our prayer-meeting. It was that of a native tailor who had spent several hours that week in this merchant's store, discussing matters of faith and searching the Scriptures.

“Some time ago a man from a neighboring village, full of zeal against the Protestants, came to this store, bringing his church books, and intending and expecting to convince our brother that he was in the wrong, and convert him back to his old faith. The result was that he himself was converted. He went home and sold out, — he was a wine-seller, — and went into a kind of business less in conflict with the principles of the Bible, and has ever since seemed to grow stronger and stronger in the faith. When he was here last he contributed a gold Turkish pound to the American Board.

“In another village, not far distant, there is a new believer who has been led along by this brother. The man comes in on

market days on business, and has had frequent talks at the store. He became gradually convinced of his errors of faith, and embraced the truth. Since the week of prayer he has seemed to be going from strength to strength. His personal appearance is greatly altered for the better, and one who had seen him before cannot but be struck with the change."

#### PROGRESS AT GEMEREK.

A letter from Mr. Farnsworth of Cesarea (370 miles east-southeast of Constantinople), in the July Herald, noticed cheering progress in that field, and mentioned the out-station Nigdeh, specially. Mr. Bartlett, of the same field, wrote April 21st, of a visit to another out-station, Gemerek, in February. He was accompanied by the native pastor from Moonjassoon, and one object of the visit was "to induce the brethren, if possible, to make an effort to secure a man from the senior class in Marsovan Seminary to become their pastor." He writes on this subject:—

"On Tuesday evening we held a meeting to consider the matter of organizing a church and calling a pastor. With regard to the result of this meeting, I had no little solicitude. The people are *very poor*, and owing to the partial failure of their crops the last two years, they had become somewhat disheartened. They were very anxious to secure the regular ministrations of the gospel, and the services of some one who would make his home with them, to feed and guide them as their shepherd. But how could they pay one half his salary? Here was a serious difficulty! Our conference was long and earnest. We endeavored to show them the great value to themselves of such an arrangement, and the strength it would impart to them in their efforts for the evangelization of their large town. We gave them the Scripture rule—'according to that a man hath'—and tried to bring them to adopt some *system* of giving, as the only means by which they would accomplish the end in view. At length the *tithes* were proposed, and on calling the names of those present we were

greatly rejoiced to receive a promise from every one—nineteen in all—to devote *a tenth* of all their income for the present year to the Lord's service. How well they will fulfill their promise remains to be seen. We hope that most of them will be true and faithful, and if so, there remains no doubt as to their ability to pay the required half of a pastor's salary.

"Within the last two years a very marked change has come over this place. Then the work was confined almost wholly to a single quarter of the town. Now it has spread into other quarters, and the whole town shows, either directly or indirectly, the effect of the truth. The evening before we left, a company of five men, who had seldom attended the chapel, came from the lower section of the town, to entreat that the preacher might reside in their quarter, promising to furnish him a room, and a place for worship whenever he wished to hold meetings there. Since that time I learn that some twenty men from that quarter are found at the chapel every Sabbath. We have much hope for Gemerek.

*Other Places.* "The labors of a Marsovan student at Chomaklu during the winter have been the occasion of a spirited persecution there. An appeal to the government resulted in a brief imprisonment of the leading offenders, and a reprimand from the Turkish authorities, which we trust will prevent further disturbance.

"With the prospects of the work at Zenjirdere, a Greek village about three miles from us, we are still much encouraged. Though the Protestant brethren have all been absent during the winter, and have not yet returned, the leaven of the truth has been spreading. Some of the most influential men have sent their sons to our school, the principles we teach have been everywhere freely discussed, and opposition appears to have been wholly disarmed.

"We see evident marks of progress here in Cesarea. The congregations are large and attentive, and at almost every communion season there are additions to the church."

## Central Turkey Mission.

## THE AINTAB AND OORFA STATIONS.

*Extent of the Field.* Reporting for the year ending in April last, Mr. Perry says: "Those parts of our Central Turkey Mission hitherto known as the Aintab and Oorfa stations, having been overlooked from one centre during the year, (from April, 1869, to April, 1870), may properly be embraced in one report. They comprise seventeen Protestant congregations, extending through a territory 200 miles in length by 50 in breadth, from the range of mountains called by the Romans the Amanus Mountains, near the Mediterranean, on the west, to Diarbekir on the east, and from the Taurus Mountains on the north, to Aleppo and the desert on the south. Of these seventeen congregations, eleven have organized churches, of which *five* have their own settled pastors, and two have ordained preachers. The remaining ten congregations have been supplied through a whole or a part of the year by preachers, helpers, or students, unordained.

*Self-support — Coöperation of Missionaries and Native Preachers.* "In the seventeen congregations mentioned, an aggregate of one hundred and eighty-two months of labor has been expended, at a cost to both the A. B. C. F. M. and the Turkish Missions Aid Society, of an average of 133 piasters per month. As the average salary of a pastor or preacher is 300 piasters per month, nearly, it appears that the aggregate native agency of this entire field is more than one half self-supporting.

"The relation between the missionaries and the native pastors and preachers has been, in the fullest sense, one of mutual coöperation. All arrangements for the supply of the field were made by consultation with the committee *ad interim* of the Evangelical Union. And to the praise of that committee it should be said, that their plans were made with a view as well to economy as to efficacy; and in the former they were often more rigid than the missionaries. Several of the most perplexing matters for settlement,

and those which had been a cause of special anxiety both to the missionaries and the native pastors, found their solution mainly by means of native agencies, though in all cases by harmonious consultation."

*Liberality.* "In their contributions the churches of Aintab have done more than in any previous year of their existence. Both churches have supported entirely all their own institutions, having paid all expenses during the year for pastors, schools, rents, etc.; have contributed large amounts for the building of churches; and in addition, have each supported a helper eight months of the year, one in Baghche and one in Harni. We have positive proof of the blessing of God upon the labors of these missionary churches in their efforts to carry the news of salvation which they have received to the regions beyond.

"The contributions of the 1st church of Aintab, for the year, amount to \$1,173, in American gold, of which \$719 were for church building. Those of the second church were \$2,348, American gold, of which \$1,839 were for church building. This amount for church building, added to the \$880 contributed last year, makes \$2,719 contributed by this one church towards its house of worship. The building is now complete, and very nearly paid for; and the new church was dedicated, I suppose, by the Evangelical Union, on their return from Oorfa, April 1870. In this work of building for themselves and their children, and for all who will hear the gospel, a house of worship, this church and congregation may be commended for their zeal, self-denial, patient labor, and prayers. The 1st church is repairing its house of worship, and difficulties having arisen causing delay, the two congregations for the present worship together, in the new house of the 2d church.

"The additions to the two churches during the year, by profession, were forty."

## THE WORK AT MARASH — CHRISTIAN EFFORT.

A few paragraphs of special interest will be given also from the report of the Marash station.

“The churches [at Marash] have been much blessed during the year. Discipline has been thoroughly maintained; fifty-three members were received on profession of their faith; four Sabbath-schools have been kept up, with an average total attendance of about twelve hundred; thirty-five thousand piasters were contributed by the Protestants for the support of their own institutions; five common schools have been attended by two hundred and forty-five scholars. Since the week of prayer there have been some special evidences of the presence of the Holy Spirit. Large numbers presented themselves for examination for admission to the church, in February, 1870; prayer-meetings have been fully attended, and often a spirit of very earnest prayer has seemed to prevail.

“Great interest is felt by the Protestants of Marash in the neighboring villages. This interest finds expression through the Home Missionary Society. The Protestants contributed to that society, in 1869, 6,858 piasters, and these villages form one of the most prominent topics of prayer and exhortation in the prayer-meetings of the churches.

“Special efforts have been made during the year to reach the women of Marash, and not without success. The ladies at the station have had the main charge of this work, in connection with the Sabbath schools held in the different places of worship. The whole number of women in attendance on the Sabbath schools has averaged about 350. Weekly and monthly meetings for prayer have been held especially for the women, and have been well attended. About the last of February special efforts were made to visit the women of the different congregations in their own homes. The wives of the students in the theological school, and the older scholars in the girls' school, were sent out every Friday P. M. into the various quarters of the city, to hold prayer-meetings, visit from house to house, read the Scriptures, and engage in religious conversation. These efforts were very successful; the visitors were received with great cordiality by the people; many Armenian and Catholic families were thus

reached, and many Protestant women who had become indifferent in regard to spiritual things were stirred up to new life. The whole number of houses visited thus in the course of six weeks amounted to 308, and fifty-five prayer-meetings were held. At least one third of the families visited were *Armenians* and *Catholics*.”

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### Eastern Turkey Mission.

#### WORKING CHURCHES.

MR. H. N. BARNUM, in letters dated Harpoot, March 15th, mentions mission tours to several out-stations, and intelligence received from others. A few passages will be given, furnishing happy illustrations of Christian activity.

“I have just had a call from the pastor of the little church in Haboosi. The church was organized with fifteen members, in October last, and he was ordained at the same time. Since December the church has lost four of its members by death — two of whom were emphatically ‘pillars.’ These trials, however, appear to have been blessed to them, for seven new members have been added during the winter, and five others are hopeful candidates. The pastor is greatly encouraged. He describes the interest among his people as akin to a revival. Meetings are held every day at sunset, and in the evening all who wish for personal religious conversation, or for a discussion of any of the doctrines, come to the house of the pastor.

“The women in Haboosi have been very backward until within two years. Meetings for the women are now held three times a week, at which 100 and more are present. Almost all are learning to read, except a few who have already learned. Ten years ago not one woman, and only a very few men in the village knew the alphabet. Now, forty men and three women have entered upon a systematic reading of the Bible.

“On the Sabbath, ten or fifteen of the members of the congregation go to neighboring villages, and the remainder disperse among the houses of Haboosi itself,

to read and talk and pray with those who are not Protestant. When heaven works like that it is sure to work a transformation. Every church member selects some one as the subject of his daily prayers and constant endeavors, whom he is to labor for till he sees him in the church. This was one of our dull, stupid, sluggish, discouraging communities three years ago.

"While writing the above, a letter comes from the pastor of the Ichme church—a village near Haboosi. After referring to some matters of business he says, 'Our sisters are laboring very earnestly on the Sabbath, going out two and two to the houses. Last Sabbath our chapel was full, and particularly the women's part.' The chapel will accommodate readily four or five hundred persons.

"The young men of this Ichme congregation have a society, whose members take turns in going out every winter, two by two, as colporters to all the villages of the region."

"It did us good to spend communion Sabbath with the Palu pastor and people. What a systematic worker the pastor is you already know, and he has some of the finest laymen to cooperate with him I have seen in Turkey. Their intense affection for, and justifiable pride in him are very gratifying. He is considerably out of health this spring, and a few weeks since, his people put him on a horse and sent him off to Najaron for a change of air and water, and were about sending him in another direction when we were there. He has solved the question, 'how to make the monthly concert interesting in this land.' The third service on Sabbath was the concert, at which members narrated their experience in visiting villages during the month. I am able to recall thirteen villages reported, and think there were more. The Palu district is hard soil for the gospel to take root in, but we are sure God will bless such earnest labor. It was a gratifying feature of nearly all the prayers in this and the morning meeting, that they were specific, concentrating upon the subject of the meeting."

#### THE CHURCH AND PASTOR AT SERT.

Mr. Andrus, of Mardin, wrote from that place February 4th, reporting a visit to

several out-stations. Respecting one of these places, Sert, he states:—

"We had come all unheralded, and unexpectedly, but the news of our arrival very soon got round, and it was not more than fifteen minutes before the pastor's room had become too 'strait' a place; so we removed to the chapel adjoining, and took up our quarters there. It was refreshing to meet with such glad welcome as the pastor and his people gave us; but it was more cheering to see so many proofs of brotherly love among them, and such warm devotion to their beloved pastor. I think our own blessed land cannot furnish a better instance of Christian fellowship in church and pastoral relations. We spent three days among them, one being the Sabbath. On that day we were in a continual meeting, from morning till nine o'clock in the evening, so that what is recorded in Mark, 'For there were many coming and going, and they had no leisure so much as to eat,' might with no great impropriety have been said of us.

"That Sabbath was the happiest day of my missionary life thus far, and I longed for command of the language sufficient to give a full expression to the feelings which had to remain pent up within. Alone in the midst of surrounding darkness,—among Moslems of the most fanatical stamp, Koords of profound ignorance and utterly lawless, and *Christians* (!) of most intense bigotry and fierce in their opposition to the truth,—this church, persecuted on every hand, has 'come out of great tribulation' and is now beginning to shine as a 'star' in God's right hand. When darkness settles down on the other parts of our field, we turn to this church with hope and glad thanksgiving. She has given one young man and wife for the service of the Lord, who is now doing so well at Kulleth, and we expect she will furnish us with more. Nor is she behind in gifts, aiding the community at Redwan, and lending a helping hand to the Protestants at Kulleth, to the amount of 150 piasters, toward securing them a chapel.

"The morning we left them to return, taking their pastor with us to visit Redwan and Hassan Kafe, the brethren



accompanied us far out of the city. When we thought they had come far enough we stopped, and a prayer was offered before we bade them a final goodbye. But even after hands had been shaken all around, and farewells uttered, they still accompanied us, so loth were they to part with us, until we had finally to beg them not to come with us any farther, when they stood and looked after us till we descended a hill out of their sight. Some, however, it seems, were not content with this, for I received a letter the other day from pastor Elias, in which he says that two of the brethren came to Hassan Kafe (about 40 miles from Sert) to accompany him back to Redwan, although three others of the brethren had come to Redwan to return with him to Sert. 'And by this I saw,' he adds, 'their great love to me, in that they did not leave me alone in the way, although many times I have journeyed alone long distances. We thank God, who has caused great love among members of the church.'

#### A ROBBER AND MURDERER CHANGED.

Writing from Bitlis, April 2d, Mr. Knapp reports a "tour to the upper plain of Boolanik," visiting out-stations. Respecting one place, Sheik Ghaob, where there are two helpers, one of them a blind man, he writes: "The five Armenian priests have been bitter opposers of the gospel; and had not God interposed in a wonderful manner, in securing a room for these helpers, they would have been driven out of the village. It happened that there was a poor man, who was noted for his daring wickedness, having spent years in Russia, where he had been often guilty of murder. He was a robber, a thief—in fine, guilty of breaking the whole decalogue. He rented our helpers a small room, and as he was 'the wickedest man,' and feared by the whole village, none dared attempt to drive them out of his house. The result is, *that* man has been won over to the truth, and is determined to live according to its teachings! Said he to me: 'Instead of supporting my family this winter, as usual, by thieving, I sold my only ox for wheat, and hereafter mean to trust the Lord for

a living. After I began to hear the gospel this winter, I took a Bible and went to one of our priests, and said to him,— "Look here, you know what a wicked man I have been" (naming over a long catalogue of sins of which he had been guilty). "What would you advise me to do; continue on committing those sins; or renounce them and live according to this Bible?" The priest replied, "Throw away your Bible, and resume your former course, and come to me and I will grant you remission of sin!"' This man's son, a lad of sixteen, has this winter learned to read; and if nothing more had been accomplished, the conversion of this family to the truth would alone have amply compensated the toil and expense thus far submitted to. As it is, the seven scholars and fifteen Protestants already secured, we doubt not will prove the leaven that will eventually bring over the whole village."

#### AN AGED PENITENT.

Of another interesting case Mr. Knapp writes: "We spent four days in *Yonjaloo*. Here our teacher had had 40 scholars, among whom were four men who had desired to enter our training-class this spring. Two of these are from other villages. The Sabbath was a precious day to us; for, according to a previous arrangement, the congregation in Bitlis set apart this as a day of fasting and prayer, especially for *Yanjaloo*; and during the three services we held, at which there were between thirty and forty present, it was evident that the Lord was answering the prayers of his people. A number arose, and with tears confessed their sins and besought our prayers. Among these, I was glad to see Melcon, their preacher; and to my great surprise, one was the aged father of the preacher, — a man called, it appeared to me, at the waning half of 'the eleventh hour,' for he is ninety-five years of age! This man first yielded assent to the truth, at his home in the city of Moosh, seven years ago. He had cheerfully consented to part with his son while he was getting his education, and when we placed the latter at *Yonjaloo*, last fall, the aged father

would not be separated from him, although his wife refused to go with him to that place. Hardly able to maintain his position on his horse, he braved the November storm for three days, and reached his son's home. Unable to do anything, and most of the time seated over the sheet-iron stove, it did not seem possible he could survive the winter; yet, in the absence of any time-piece, he always regularly notified his son of the hour of prayer!

"When this old man rose in our meeting, with tears running down his cheeks, and with the tremulous voice of his second childhood said, in words that were music to our ears: 'I feel that the time for my repenting has *long gone by!* I am an exceedingly great sinner; I have no hope but in Christ; I beseech you to pray for my salvation,' I could not but feel that God would answer our prayers, and he became a converted and saved man."

#### THE REVIVAL AT BITLIS.

On the 5th of April Mr. Knapp wrote: "The revival is still in progress here. Of the *ninety* anxious inquirers we believe *one half* have found salvation. Our morning prayer-meetings continue exceedingly interesting. I think I told you last month of a day of fasting and prayer for an out-station, *Havadoric*. The Lord heard the prayers of our people, and we now hear that there is a most precious revival there. The chapel there is literally crowded — as many as 200 present. Day after to-morrow, accompanied by Pastor Simon, I hope to undertake a tour there and to Moosh, and visit the best of our helpers. We thank God for his great goodness to us and our people."

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#### LETTER FROM MR. PARMELEE.

##### A VISIT TO KARS.

MR. PARMELEE wrote from Erzroom, April 7th, that Mr. Cole and himself had just returned from a visit to Kars; and respecting the place, the mission work and prospects there, the Russian government, etc., he states: —

"You are aware of the historic interest which gathers around the name of 'Kars.' Its situation is very curious. A river,

called the Kars River, winds its sluggish way across the plain in a northerly direction, till, striking a mountain range, it bends easterly, and flows at the foot of this range until it comes to a high rocky spur that shoots out a mile or two into the plain. Here, instead of passing around the spur, as one would suppose it must, the river boldly cuts a passage through a wild, deep chasm behind it, and again resuming its quiet way in the plain beyond, passes on to mingle its waters with the Araxes, and finally to empty into the Caspian Sea. Thus the rocky spur rears its solitary head in the midst of the plain with all the majesty of Gibraltar. And like Gibraltar it has long been a stronghold in time of war — invulnerable except as famine is invoked to aid the besieging host. On the summit of this bluff is an extensive fortress, lately rebuilt according to the most approved methods of modern military science, and the government is now constructing numerous works of defense in the vicinity of the city, in the hope of making it quite impregnable to the attacks of an enemy. The town lies chiefly in the angle of the river and mountain spur, but also crowds itself up the face of the rocky bluff, or, crossing the river by massive stone bridges, clings to the sides of the opposite mountain.

"According to the best data now at hand, the inhabitants of Kars number from fifteen to twenty thousand, about two thousand of whom are Armenians. You have been informed that we sent helpers there for the first time a little more than a year ago, also what excitement their presence produced — how they were driven out, but again returned. When the Vartabed of the place, and his supporters, saw that they could not prevent our men remaining, they turned their attention to keeping the people away from them. In this they succeeded better, for at the commencement of winter, only *one* man was left who ventured regularly to visit them. At last the blow came on this poor fellow's head. He was a native of Alexandropol, and therefore a Russian subject. The intriguers seized upon this fact to interest the Russian Con-

sul in their behalf, and succeeded so well that Medet, the man in question, was flogged and thrust into prison, being released only on promising no more to visit our helpers.

#### RUSSIAN INTOLERANCE.

“Let me here say a word respecting Russian intolerance. It is well known with what indecent rudeness the Russian Government treated the late Dr. Perkins, nearly forty years ago, while passing through a corner of the Russian territory, on his way to establish the Nestorian mission—how his boxes were sent back to this place, and he and his wife were literally imprisoned in their tent, under very dangerous and trying circumstances. There is no evidence that that Government is a whit more tolerant to-day than it was forty years ago. Indeed it is even less so; for at that time there were missionaries laboring within its territory, who were afterwards expelled, and only last September I met a German missionary at Trebizond, who had just attempted a mission to the wild Tartars (nominally Mohammedans) living on the borders of the Caspian Sea, but who, rudely thrust out of the country by Russian officials, was then on his way back to Europe. A few months ago, a Protestant brother of this city, also a native of Alexandropol and a Russian subject, was required by the Russian Consul of this place, contrary to all law and precedent, to renew his passport. Our utmost efforts, aided by the English Consul, were unavailing to relieve him from imprisonment, and a forced return to his native city. As we have yet heard nothing from him, he may now be an exile in Siberia.

“These incidents do not favor the view entertained by too many of our countrymen, that the Russian Government is a very liberal one; but rather confirm the impression that the Czar of Russia shares with the Pope of Rome the doubtful honor of attempting to perpetuate, in the nineteenth century, the bigotry of the dark ages.

#### THE MISSION WORK IN KARS.

“Those friendly to our work in Kars, kept from any open attempt to favor it,

resolved to organize a kind of reading-room, such as are found in many other cities of Turkey. These reading-rooms are generally established to divert people from Protestantism. A room is provided, books and papers are placed in it, and at appointed hours on the Sabbath (generally at the same hour of the Protestant service) the director of the reading-room, or some one invited by him, reads aloud from the history of the Armenians, from a newspaper, or possibly from the Bible in the ancient language, which not one in twenty can understand.

“The object of some of those engaged in this movement in Kars was to introduce valuable religious reading, in the hope that the truth would thus be spread abroad. But the keen-sighted Vartabed saw this, and made such opposition as would have resulted in the destruction of the affair had not the people compromised by consenting to submit all their exercises to the censorship of the Vartabed himself. By this arrangement their hands were tied, and their purposes for good utterly defeated.

“After calling on the Vartabed, who received us with great kindness, we received the two reading-rooms thus organized, and being invited to speak, we told those present, distinctly, that if they hoped to save their nation to Christianity, they must make the *Bible* in the Moslem tongue the book of all books, in their reading rooms, in their houses, *everywhere*; that to be rooted in Christ alone could save them from the infidelity which is now sweeping over the land. Our remarks were well received by all except the director, a priest, who attempted several times, in an indirect manner, to cut them short.

“What may be the result of our visit remains to be seen, but we are satisfied that a vigorous prosecution of the work would lead immediately to gratifying results, not only in the city, but also in the Armenian villages of the vicinity, which number upwards of forty, and contain not less than 20,000 inhabitants. But our force of helpers is so small, and it is so difficult thoroughly to oversee a work more than a hundred miles away, that we are

meditating the policy of concentrating our helpers nearer at hand until the light from these parts shall work toward the more distant fields.

#### INCIDENTS OF TRAVEL.

“As in going the direct road we were most of the time among Turks, we resolved to return by another though a longer route, so as to hit Armenian villages. In doing so we passed through a region never before visited by a missionary. Most of the time, going and coming, we were either wallowing in mud or floundering in snow, or passing along mountain paths, from which, if our horses stepped a little one side, they sank in snow ten or twelve feet deep. But it was interesting to notice how suddenly we frequently dropped down from such depths of snow into warm sheltered valleys, where the people were plowing their fields or sowing their seed. In one such valley on the Araxes, we found a town of six or eight thousand inhabitants, one third being Armenians, surrounded by gardens filled with every manner of fruit-trees — apple, peach, plum, apricot, fig, lemon, orange, etc., etc. It was indeed a paradise in the midst of these snow-capped mountains and treeless plains.

#### ANCIENT RUINS.

“The many ruins of ancient structures which we saw would afford much material for historical research, and everything conspires to show that we are in the heart of Ancient Armenia, and that the race was once independent, warlike, and powerful. We passed a large village whose name is Bardez, which is the Armenian for “garden.” On a rock near by is a magnificent building, partly in ruins, which I fancied was once an Armenian church. On another and higher rock was a castle, still in good preservation, and the extensive graveyards around indicate the great age and populousness of the former town. But where are the descendants of those ancient Armenian heroes? Not one remains, the present inhabitants are all Turks.

“Among other castles which we saw, built on high and almost inaccessible rocks

in the wild mountain defiles, was one which tradition says was built by a daughter of an Armenian king, who, revolting against her father’s authority, intrenched herself at this point. Doubtless the place was chosen from its vicinity to several very curious geological formations, by which large rocks were left capping tall columns of conglomerate. I can easily fancy how a superstitious people should look upon these columns as images of the gods, built by the gods themselves, and therefore that the region was under their special guardianship.

“Our route carried us very near, though we were unable to visit, the ruins of the ancient city of Ani, the capital of Armenia when that nation was at the height of its power. There are many traditions of the former magnificence of this city; one that it contained a thousand churches. But its former grandeur may easily be inferred from the extent of its present ruins, though not a human soul remains to represent the life which formerly thronged its streets.

“This is the fifth extensive tour which we have made in our field during the last seven months, notwithstanding the severe exactions which sickness and death have made upon our time. Mr. Cole starts this week for Trebizond and Ordo, and other tours are in contemplation for succeeding months.”

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### Mission to Persia.

#### PERPLEXITIES.

MR. COCHRAN, in a letter dated at Oroomiah, March 28 (after referring to the death of Dr. Perkins, and giving resolutions passed by the mission when they heard of it, expressing their deep affliction and their sympathy for surviving relatives), notices some of the questions of mission policy which are now pressed upon their attention. He writes: “The progress of the gospel, and providential occurrences, are bringing us into many new relations to the old Nestorian church; and grave questions, affecting the purity and future growth of our mission churches, are now forcing themselves upon us. So

long as the old church did not oppose evangelical labors — so long as she freely opened her church doors to our services, consenting without remonstrance to a separate administration of the ordinances for the hopefully pious, and silently tolerating many ecclesiastical and social reforms, and an abandonment of the liturgical service; in short, so long as we could see, under the preached gospel, the hold on the old superstitions steadily lessening, and the masses being certainly leavened with evangelical truth, we were more than content to labor on without the name of a separate church organization. But experience in other fields, as well as our own, proves that such labors can only be prosecuted for a limited time.

“From year to year we have found the old ecclesiastics more restive under their loss of support and influence, and more jealous of the progress of light and spiritual life. Mar Shimon, as you are informed, has for years openly opposed the gospel, and now so intimidates the interior mountain districts under his immediate control, that it seems preposterous to attempt to prosecute labors there, unless on a separate and independent foundation. And we now find the opposition on the plains, and all over the field, not less positive, and daily becoming more concerted and potent.

“Mar Yohanan has also, for years, secretly, and often openly and most offensively, opposed spiritual and reformatory labors. Priest John, a most untiring and reckless man, is arousing a furor of zeal for old churchism, — a zeal and fanaticism that will not be likely to subside with the spasmodic efforts he may make. He and others are now administering the communion every few weeks to the whole people, without distinction of character. They also enjoin the fasts and saints’ days, resume the use of the liturgy in ancient Syriac, burn incense daily, bow before the altar, and make the sign of the cross; though some, as yet, refuse to come into all these measures.

“With the return to these old superstitions there is also a painful throwing off of moral restraint, and intemperance and kindred vices have greatly increased.

“In these circumstances the question has arisen, first in Geogtapa and subsequently in other places, — Can the evangelicals further unite in the morning and evening service conducted by priests — and there happen to be five or six in that village — who are reviving these superstitions? Almost the whole church are surprisingly united in the decision to withdraw. This has been done for the last two months, and we find upwards of one hundred members there who are firm, and daily waxing stronger in faith, and opposition to the old superstitions.”

#### RELIGIOUS INTEREST IN VILLAGES.

In the same letter from which the foregoing is an extract, after dwelling still farther upon embarrassing questions, and then upon the weakness of the mission and the need of reinforcements, Mr. Cochran turns to more pleasant topics, and states: “The Episcopalian interference, and other distractions, have seriously hindered the spiritual growth of the churches the past winter. For a time we feared we should see no signs of the Spirit’s presence. But during the last two months, some gracious tokens have been given. In Wazerawa there have been a few conversions, and considerable spiritual quickening among the church-members. And the same is true of some other villages.

“In Degala, a very searching and thorough work of grace has been enjoyed. A larger number have publicly expressed faith in Christ, but we quite confidently calculate upon more than 20 genuine conversions. These embrace mostly the aged and middle-aged of the congregation. It was a touching sight when an aged father (his companion had previously professed Christ), his son — in middle life, another — a young man, and two daughters all rose, one after another, to express their new formed hopes in Christ. Several husbands, with their wives, were seen uniting their vows to Christ. In the progress of the work, the three great duties of *giving* and *working* for Christ, and *reforming national sins*, especially that of wine-drinking, were freely and unsparingly enforced. We believe that

Degala, in healthy spiritual growth and increase, will prove the banner church. It pays half the salary of the pastor this year, and we hope will soon pass out of our hands, in the matter of pecuniary aid. I have just spent five days in Dizza Takky. The congregation there having been long shut out of the church, and their upper room proving too strait for them, we met evenings, in a private house. From 100 to 150 assembled. I have seldom seen a whole congregation more solemnized and moved as by a common impulse, than on the two last evenings I spent there. The aged pastor, Yosep, arose to speak, but for a while could only give utterance to sighs and tears. Several times, as individuals confessed their great sinfulness and begged the prayers of God's people in their behalf, sighs and weeping were heard. I trust quite a number are beginning the new life, and that the work will go on. But I learn since leaving, that the long dormant opposition is aroused again. Some have been beaten, and others forcibly detained from our meetings.

"We have just received cheering tidings from Mar Yosep and Deacon Toma, of Bootan.<sup>1</sup> The young bishop writes that his congregation has increased to 150; and that, for much of the time, Christ and his salvation formed the only theme of conversation. He thinks considerably more than a score have truly found the Saviour the past winter. This is cheering intelligence, as coming from that dark Koor-dish region. His congregation were among the first to take up the duty of pastoral support; and as they have sown, they are already beginning to reap. Deacon Toma, who spent the last year in the seminary, will prove, I trust, another Deacon Gewergis, of Tergawar memory. He sees cheering signs of progress, and writes full of hope and courage.

Mr. Shedd left us last week for Hamadan, 15 days east of south from Oroomiah. We have sustained two helpers there the past year, as evangelists. We now receive a petition from fifteen families, asking for a settled pastor. I trust the visit of Mr. Shedd will open the way for the

location of a missionary in that central position."

#### PROSPECTS AT TABREEZ.

Mr. Coan wrote from Oroomiah, April 6. He had recently returned from Tabreez, where he "found a great change for the better in reference to bigotry and a spirit of intolerance," since his visit there two years ago. On the part of Armenians, active opposition to the mission work, and the spirit of disputation and caviling, had yielded to a spirit of calm inquiry. Among Mussulmans also, there is a great advance of liberality; and Mr. Coan says: "The conviction forced itself irresistibly upon my mind, that now is the time for entering a door so open for more active labors there."

#### MOHAMMEDAN AND RITUALISTIC ZEAL.

In a letter dated April 26th, Mr. Coan notices a letter from an English missionary, who speaks highly of the character and influence of some helpers employed at Hamadan, and urges the mission to more effort there and in that portion of Persia. Mr. Coan himself expresses the feeling that they "have light enough to advance," but asks, "Where are our forces?" refers to the ill health of some of the missionaries still in the field, and says the cry "'Advance' sounds like that ill-fated order to charge, and take the guns at Balaklava." "A great battle is to be fought here; Satan will not readily yield ground so long held undisputed; but this is Emmanuel's land, and must be redeemed." He then adds: "It would seem even as though Satan thought his time short, for within the last two or three years, the *Moharrem*, or month of mourning for Ali and his sons, has witnessed scenes of violent weeping, self-flagellation, cuttings of the person, frantic cries, men sticking spikes into their flesh, locking padlocks upon their flesh, and pinning small mirrors upon their skin, and other self-tortures which were not practiced before, and which would seem to vie with heathenish rites. Yet, with all this outward bluster and show of parades, and mourning processions, there is a deep under-current of unbe-

<sup>1</sup> See Herald for June, page 193.

lief sapping the very foundations of this old and gigantic form of error and superstition, and men come to us almost daily for inquiry.

“There has been a great revival of earnestness not only among the Mohammedans, but also among ritualists of the old Nestorian school. Priest John has been as active the past winter in building up the old superstitions, as he ever was in his palmist days in pulling down. None has more rigidly observed the fast of Lent, just closed, than he. His zeal has been unbounded, and he has not spared himself at all in going from house to house, from village to village, everywhere denouncing us and our labors. His fall is a sad and sore trial to our faith. Every one knows that his motives are utterly base and unworthy, that he is only acting a part by which to commend himself to his ritualistic friends in England, from whom he hopes to receive much material aid. The church of Geogtapa has been sorely tried. It has been a sifting time. A separation has been made, and we will hope that the true people of God will be men, and men decided and firm in abiding in the truth. Last Sabbath John’s party occupied the church from midnight till dawn with services connected with the communion. In the morning the evangelical party occupied the church, held their Sabbath-school and a preaching service. They had scarcely left when John’s party, in great crowds, filled the church. Their services being over, pastor Abraham, with his flock of about one hundred and twenty souls, entered and listened to an excellent discourse from the words — ‘I have somewhat against thee, because thou hast left thy first love.’ Malek Yohan followed and violently denounced John and his party. So the battle rages. The truth will triumph and prevail.

#### INTEREST IN GULPASHAN.

“A week ago last Sabbath was a precious day in Gulpashan. Nine persons, among whom was one old and gray-headed, and a lad of fourteen, stood up and publicly took the vows of God upon them, and united with his people. About

twelve more were propounded for admission at the next communion. The work in that village has been silent, but apparently deep and progressive. It has been a most precious privilege to labor there, aiding the pastor in directing inquiring souls to Christ. Daily prayer-meetings, morning and evening, and frequent preaching of the word, have been the means blessed of God, we hope, to the salvation of many there. Several new cases of interest are occurring. Next Sabbath is the season for communion in the city church. Divisions have been healed, evening meetings have been well sustained nightly, and we hope to receive six or seven to our fellowship the coming Sabbath.”

#### Madura Mission — Southern India.

##### FAVORABLE INDICATIONS.

Mr. TAYLOR wrote from Mandapasalie, February 8th, in a cheerful strain, noticing several things in the arrangements and plans of the mission which he considered hopeful; and “to give an idea of the state of the work, and the state of mind among the heathen,” presenting “a brief view of reports which came in when [his] helpers last met.” He thinks “God is, in a remarkable manner, giving the heathen the hearing ear.” A part only of his “brief view of reports” will be presented here.

“Simeon, from Samipatti, spoke of an unusual movement among the Pullars of that vicinity. It embraces more families than any previous single movement, and extends to several villages. They have been made to understand that they will not be received as persons have been heretofore, but that they have something to do if they come to us. One peculiarity of the work is, that two of the village officers, of high caste, encourage the people to come, and one of them, who, in his judgment, is already on our side, has attracted some notice by his open defense of Christianity. He seems to have fully committed himself to the business of having the Pullars become Christians, and spoke of that as a duty that has

fallen to him. A few influential Shanars also manifest an interest in the cause. This is in the region where Vathaniahram was pastor for a short time, till his death, and that brief period of his labor was not lost. The village officer, just spoken of, who persuades the Pullars to become Christians, often attended his preaching, and had many conversations with him. I hope to know more of this movement before long. Simeon, a near relative of the former pastor, is the young helper under whose general superintendence the work goes on, and the people, particularly the village officer, are anxiously waiting for his year of study here to expire, that he may go and reside with them.

"Solomon, of this place, told how he visits the heathen, and how ready they are to hear. He summed up his conclusions in the remark, 'The time has come for us to take down the fort of the enemy.'

"David mentioned that in one congregation near here, some of the people made useless excuses for neglect of duty, but that in Keelur a number of people hold meetings on the Sabbath, and that a young man of their number conducts the exercises when no one goes from here for the purpose. It was also reported that the oldest son of the chief Brahmin of that place is favorably inclined toward us, and that he manifests it in various ways.

"Abel, of Nattacardu, spoke of the surprise of the people at seeing what the children in our station school have learned, and of their interest in hearing them sing. He spoke also of improvement in the congregation, and said that the leading men among the heathen now openly speak of Christianity as a good religion.

"Cornelius, of Canjampatti, spoke of progress in that congregation. He said, caste is a great obstacle, but the heathen now receive us kindly and listen well. The Christians there had not yet begun to give their tenths, but they promise to give as they are able. He said the heathen also say they will help, and he showed a rupee which he had just received from a heathen, toward the rebuilding of their church. This same man,

he said, was formerly much opposed, and used to argue against us.

"Visuvasam, from Púmalipatti, spoke of conflicts and triumphs. The munsif of the village was an opposer and persecutor, and had induced three of the eleven men of their congregation to stop away from their meetings, though they had performed no heathen ceremonies. The munsif attempted to have them all turned out of caste, but a heathen man from another village took up their defense, and the munsif was defeated, and their cause and that of Christianity were vindicated in the meeting. The women of this congregation have shown more firmness and energy than the men. These women, he said, will give from the avails of their spinning, and the men from their crops, when they thresh their grain; but they are not yet ready to promise to give a tenth."

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#### Ceylon Mission.

MR. DE RIEMER, reporting in April for the Batticotta station and out-stations, writes: "No apparent progress has been made at the little churches on the Islands of Caradive and Valany. A few have been received from, and others dismissed to other churches, but no addition from the heathen. Heathenism almost swallows up the little church at Caradive, while the Christians at Pungervative have grown in number and in lively interest. Two persons of influence — a father and his young son — have joined the church, bringing much enthusiasm to their new life and profession. They rejoice that their new chapel has been made ready for its roof, though it has cost them a hard struggle, and may yet take a long time to finish it. I need not add that they feel very happy.

"At Moolai, where the new catechist has gone, they are also attempting to build a new chapel.

"But the best signs of progress are at Sanganey. Since the week of prayer the interest continues. No wonderful revival can be reported, but a growing interest among the Christians, and increased attendance at all meetings. Several hea-



then men and women now come, and the audience frequently numbers 24 men and youths, 13 women, and 45 Sunday-school children. A converted man — the son of an old Christian — and his wife, who has heathen relatives, have recently joined the church, and promise to be zealous workers. Several more are deeply interested. The greatest interest seems to be among the women. The preacher's wife goes, with several others, on Sabbath afternoons, to visit heathen neighbors, read and pray with them. Her visits were at first coolly received, but they are becoming increasingly interesting to both the visitors and visited. Many heathen women are thus induced to attend the chapel services. It is a great triumph for the cause in Ceylon, to know of unpaid female laborers, interested in saving the souls of their own sex. There are also one or two faithful, courageous men there, who daily exemplify Christianity. With their aid, the preacher has held several moonlight meetings among the people, the past month, which have aroused some opposition. This little company sustain a daily morning meeting, where the voice of prayer is heard at daybreak.

“At Batticotta, likewise, there has been increased exertion on the part of the church. The Sabbath-school has been changed from afternoon to morning that the Christians might have the time to spend by companies among the people, in this and the adjoining villages. This enables me to gather an audience to speak to on Sabbath afternoons. Besides this, the morning prayer-meetings were found so pleasant that they have been continued thus far.”

#### ORDINATION.

MR. HOWLAND notices, with much interest, the ordination, in March last, of a native pastor, Mr. Anketell, at Tillipally. He writes: “The little flock has become endeared to me during my two years at Tillipally, but I felt much satisfaction in giving up the charge of it into such hands. Mr. A. and I have labored together very pleasantly. I have become much attached to him, and I think the attachment is mutual. I shall rejoice more to be his helper than to have him mine. Three new members were added to the church at the close of the year.”

## MISSIONS OF OTHER SOCIETIES.

### RECEIPTS OF BRITISH SOCIETIES.

“EVANGELICAL CHRISTENDOM” and the “Christian Work” for June, give tables of receipts of various benevolent societies in Great Britain, as reported at the May meetings. That in the “Christian Work” is most full, and it will gratify many readers to see it transferred to the pages of the Herald; with the addition, under the head of “Foreign Mission,” of the Moravian missions, which were omitted. The editor says, introducing the table: “The figures which we furnish present a total of £659,470 for Foreign Missions; <sup>1</sup> of £235,538 for home Missions; of £60,800 for Jewish Missions; of £47,126 for Colonial and Continental Missions; of £164,355

(a large portion of which is fees) for Educational Societies; and of £313,691 for those societies which cannot be classified. The whole amount we are enabled to report in detail is £1,480,980.<sup>2</sup> There are many omissions, especially in connection with educational societies, where no detailed statements of funds were furnished. The sum in the aggregate appears large, but it is really very small when compared with the amounts spent on the most trivial amusements or superfluous luxuries. It is not much more than one penny in the pound of Government Income Tax.”

The British and Foreign Bible Society (receipts from subscriptions and sales) . . . . . £182,265<sup>3</sup>

<sup>2</sup> With the Moravian Missions, £1,497,257 — \$7,486,285.

<sup>3</sup> From subscriptions, £102,110.

<sup>1</sup> With the Moravian Missions, £675,747 — \$3,378,735.

Religious Tract Society (subscriptions only) . . . . . 14,979

*Foreign Missions.*

Wesleyan Missionary Society . . . 145,751  
 Church Missionary Society . . . 141,828  
 Society for Propagation of the Gospel . 106,434  
 London Missionary Society . . . 104,670  
 Baptist Missionary Society . . . 39,339  
 United Methodist Free Churches (Home and Foreign Missions) . . . . . 10,445  
 Primitive Methodist Missionary Society 20,300  
 South American Missionary Society . . 7,925  
 Turkish Missions Aid Society . . . 2,794  
 English Presbyterian Foreign Missions 7,330  
 Church of Scotland Foreign Mission . 8,601  
 Free Church of Scotland Foreign Mission . . . . . 34,935  
 United Presbyterian Church Foreign Mission . . . . . 29,118  
 Moravian Missions . . . . . 16,277

*Home Missions.*

Church Pastoral Aid Society . . . . 51,994  
 London City Mission . . . . . 40,616  
 Wesleyan Home Missions . . . . . 25,787  
 Irish Church Missions . . . . . 23,187  
 Irish Society . . . . . 7,857  
 Church of England Scripture Readers' Society . . . . . 12,111  
 Church of Scotland Home Mission and Endowment Fund . . . . . 31,339  
 Free Church of Scotland Home and Highland Mission . . . . . 15,708  
 United Presbyterian Church Home Mission . . . . . 10,835  
 Home Missionary Society (Congregational) . . . . . 9,715  
 Irish Evangelical Society (Congregational) . . . . . 3,971  
 English Presbyterian Home Missions . 2,408

*Jewish Missions.*

London Jewish Society . . . . . 33,879  
 British Jewish Society . . . . . 8,680  
 Church of Scotland Mission to Jews . 4,245  
 Free Church of Scotland Mission to Jews . . . . . 8,615  
 Operative Jewish Converts . . . . . 5,381

*Colonial and Continental Societies.*

Colonial and Continental Church Society . . . . . 33,806  
 Colonial Missionary Society (Congregational) . . . . . 5,212  
 Church of Scotland Colonial and Continental Mission . . . . . 4,787  
 Free Church of Scotland Colonial and Continental Mission . . . . . 3,321

*Educational Societies.*

Sunday School Union (subscriptions and sales) . . . . . 26,803

Ragged School Union (subscriptions and fees) . . . . . 45,240  
 British and Foreign School Society (subscriptions and fees) . . . . . 15,539  
 Home and Colonial School Society . . 9,022  
 Church of England Sunday School Institute . . . . . 4,433  
 Church of Scotland Education (exclusive of Normal Schools)<sup>1</sup> . . . . . 7,554  
 Free Church of Scotland Education (with Normal Schools and Colleges) 25,180  
 Christian Vernacular Education Society for India . . . . . 9,105  
 Reform and Refuge Union . . . . . 5,879  
 Education of the Blind . . . . . 1,871  
 British Orphan Asylum . . . . . 4,800  
 Book Society . . . . . 8,169  
 Christian Book Society . . . . . 760

*Miscellaneous Societies.*

Additional Curates Society . . . . . 36,832  
 Young Men's Association . . . . . 3,592  
 British Home for Incurables . . . . 10,636  
 Friend of the Clergy Corporation, about Army Scripture Readers' Friend Society . . . . . 8,926  
 British and Foreign Sailors' Society . 5,436  
 Mariners' Friend Society . . . . . 424  
 Naval and Military Bible Society . . 2,171  
 Seamen's Christian Friend Society . . 1,016  
 Liberation Society . . . . . 6,698  
 National Temperance League . . . . 4,154  
 Band of Hope Union . . . . . 2,571  
 Lord's-day Observance Society . . . 1,242  
 Working Men's Lord's-day Rest Association . . . . . 848  
 Protestant Reformation Society . . . 4,132  
 Baptist Bible Translation Society . . 4,968  
 Baptist Tract Society . . . . . 1,071  
 Baptist Building Fund . . . . . 1,135  
 Systematic Beneficent Society . . . 1,200  
 Ladies' Association for Improvement of Syrian Women . . . . . 4,636  
 Palestine Exploration Fund . . . . . 3,500  
 Association in Aid of Deaf and Dumb 1,259

LONDON MISSIONARY SOCIETY.

INDIA AND MADAGASCAR.

THE "Record," reporting the recent anniversary meeting of the London Missionary Society, states: "In the report read by the Rev. Dr. Mullens an encouraging view was taken of the progress of the work in Africa, Polynesia, China, etc. In reference to India, it was stated that many evidences are offered that it is truly appreciated by men who witness

<sup>1</sup> We have been unable to get the full return, with Normal Schools, in time.

and comprehend it. When a lieutenant-governor devotes his Sabbath morning to instructing the Christian lepers of an asylum; when officials request a missionary and his catechists to aid them in distributing their gifts in a time of famine; when engineers offer plans for churches, and houses, and schools; when commissioners, magistrates, and military officers sit down to the Lord's table with the native members of our mission churches; and when they offer liberal gifts, and personal sympathy, and show truest kindness to the laborers and their work, the harsh criticisms of the prejudiced may easily be borne, and only one desire is felt, that the

work may be rendered more efficient, and be crowned with abundant fruit.

"Under the head of Madagascar (after a description of the marvelous events well known to the readers of the 'Record'), the directors express a strong objection to the appointment of a Bishop of the Church of England to Madagascar. The Committee of the Church Missionary Society agree with them in these objections. The Board have, therefore, pressed the objections firmly upon the Standing Committee of the Society for the Propagation of the Gospel, who furnish the chief support of the scheme; but they regret to report that they have done so in vain."

## WOMAN'S WORK.

### GIRLS' SCHOOL AT BROOSA.

MISS CLARKE wrote from Broosa, April 29th, respecting her school and work there: "We are now in a new and convenient school-room. Our being in a well-known and central situation is beginning to attract attention to the school. This week two new scholars have come, and we have the promise of two more next week, — *all Armenians*, making seven in the school. We have one Catholic too, a daughter of the wealthiest Armenian in the city, a bright, pretty child, though rather younger than we mean to have. We now hope the time is not far distant when we can select, from those who come to us, those who seem most promising, but so far we have accepted nearly every one.

"The idea that it is a paying school seems at last to have become understood. We meet the cases of those who are really too poor to pay in various ways. The mother of one of the girls irons for us, and so earns the fifteen piasters a month. Another little girl sews for us during the three quarters of an hour that is daily given to needle-work.

"I have recently started a book fund, to which the women are subscribing very well. From that we can help, to a limited amount, those who cannot afford to buy all their books.

"I am in school all the morning, from eight to twelve, giving lessons in Arithmetic, Geography, and English; and while Mrs. Schneider attends to the Bible lesson of the older girls, I take the three younger ones, who are not yet able to study from the Bible itself, sit down with them under our beautiful honey-suckle-covered porch, and tell them Bible stories, which they in turn repeat to me the next day. *Every one* in the school learns a Bible lesson of some sort every day.

"Anitra, too, is always in the school-room, often attending to a little class in Armenian; so, as you may imagine, we have busy mornings. That is at once the pleasantest and most wearisome part of the day; but it is gradually becoming easier to me, and I begin to believe that *sometime* I may be able to talk freely. I do not believe there is a pleasanter school-room than ours in all Turkey, nor a more interesting set of scholars.

"I wish I could tell you of a decided religious interest among the girls, like that which has been so wonderful in Marsovan the past winter, or like that which still rejoices Miss Norcross in her work at Eski Zagra. I know that some of my girls are thoughtful, and they are certainly growing more conscientious, but I do not think that there is any special interest in their own personal piety.

"You ask if it is not possible to get Turkish girls into the school. I think it is, and am trying for them. We are on pleasant calling terms with a wealthy Turkish neighbor, and they seem really interested in the school. Through them I hope to get hold of some Turkish girls. I did begin once to teach two young Turkish girls, at a friend's house, and I thought they were wonderfully bright, but after a little their father forbade their learning the Armenian character in which I was teaching them. They despise everything Armenian, so I have been learning the Arabic character, till, some two weeks since, my eyes failed me. I am treating them now with great consideration, hoping they may soon become quite strong again.



#### OPENING AMONG MOHAMMEDAN WOMEN IN PERSIA.

IN a letter dated Oroomiah, April 5th, Mr. Labaree writes: "Some of our ladies have been attempting labors for their sex in a somewhat new field. Prompted by the interest which recent more particular efforts to reach the Mohammedans about us has originated, they have made an effort to cultivate the acquaintance of Mohammedan women.

"Hitherto, scarcely any of the missionary ladies have had time for the acquisition of the Turkish, and the occasional interchange of visits with Mussulman ladies has been chiefly with the aid of an interpreter. Recently more attention has been given by them to this language. Though the visits made during the past month have been of a social, rather than a directly religious character, yet as initiatory efforts, and as indicative of the opportunities that exist for labors among all classes of Mussulman women, the results have been very encouraging. From the palace of the most wealthy lord to the home of the commonest person, our ladies have been received with the most marked cordiality and attention. And wherever they have visited, invitations from others, too numerous for them to accept, have been pressed upon them. Of course, in a majority of cases, curios-

ity and a craving for some diversion in their life of ennui, are at the bottom of these hearty welcomes; but in others there seems to be a genuine appreciation of the superior character of their visitors, and a desire for a closer acquaintance. The conversation always affords opportunities to impart ideas of Christian living and doing.

"Frequently the master of the house has come in while the ladies have been calling, and has tried to make their visit agreeable. In other instances they have sent in their respects. In one case, when our ladies sent to the house of a Mirza, once in our employ, signifying their desire to call, the young man sent back word asking me to accompany them, and I did so. Several Persian women, all near relatives, were present, and behaved themselves in a lady-like way, with far less restraint than I should have imagined they would. Being neighbors they are more familiar with our social customs.

"They were greatly surprised at the deference which, as a matter of course, I paid to our ladies, and contrasted it with the treatment their husbands usually bestowed on them. Said one, 'Blows and broken bones are what our husbands give us, and if we complain they threaten to divorce us and take another wife.'

"A few weeks since I was astonished at receiving from one of the sect of Ali Illahees, to whose village and house I had frequently been, an invitation to come with my family and take dinner with him. I ventured to give the invitation a large interpretation, and besides Mrs. Labaree took Mrs. Shedd and Miss Dean, with three of our children. We had a cordial reception. Large numbers of the village women called on the ladies, and seemed anxious to show them attention and to listen to their conversation. Said the master of the house, on leaving the room to them alone, 'Everything which these ladies tell you you must believe.' Their ignorance and spiritual degradation were affecting, and awakened a deep desire to give them a knowledge of Christian truth.

"There seems to be an unlimited amount of work that could be done in

this social way for the women — the Mohammedan women — of Persia. But the force for doing it is small. Missionaries' wives who have acquired one language (the Syriac), with their family cares, cannot engage systematically in the acquisition of another, and the accurate use of it, as the case demands. A young lady, with love and tact for such labors for her sex, would find her hands full of opportunities for doing them good.

"A well educated lady physician would find a large practice, and it seems to me a great desideratum in the opening Musulman work that such a person should come to Persia. It is true the door is not yet open for attempting directly to proselyte Mussulmans to Christianity. But that time will surely come. There is a vast amount of initiatory work which can be done now as well as after religious liberty shall have been won. These women of Persia must know what Christianity is before they are persuaded to embrace it; and it is time that, in earnest faith, we set about teaching them, preparatory to the time when a bolder course can be pursued. Will not those ladies who have entered upon the work of giving the gospel to their benighted sisters in foreign lands especially remember those of Persia? Will they not especially pray for the social and spiritual emancipation of these unfortunate women?"

Helpers," by Miss Mary K. Bingham, Treasurer, proceeds of Fair, Cambridge.	185 00
Mrs. E. S. Johnson's s. s. class, "The Willing Helpers," Granby.	5 00
Cong. s. s., for girl in Miss Porter's school, Peking, China, Newton.	40 00
A friend of missions, Peabody.	1 00
Ladies of Cong. ch., to const. Mrs. (Rev.) George N. Anthony L. M.	25 50
Southampton Aux. By Miss Jane Z. Judd, Treasurer,	50 25
Westfield. Ladies of 1st Cong. ch, by Miss Fannie E. Vining, Treasurer,	58 00—393 75

## RHODE ISLAND.

Providence Aux. By Miss Anna T. White, Treasurer,	116 00
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## CONNECTICUT.

Colebrook. Mrs. A. Corbin,	1 00
Guilford. Mrs. A. W. Chittenden, to const. Mrs. Alice L. Kitchell L. M.	25 00
Middletown Aux. Miss Mary B. Ha- zen, Treasurer, of wh. from Mrs. Linus Coe, to const. herself L. M., \$25,	40 00—66 00

## NEW YORK.

Honeoye Falls. Sabbath-school, for Mrs. Bissell's school, Meridian. Mrs. S. R. Townsend, donation,	1 10
Westville. Miss P. Fobes,	10 00
	10 00—21 10

## PENNSYLVANIA.

Philadelphia. "Branch" Society, by Mrs. J. D. Lynde, Treasurer. Twenty ladies, \$1 each; "The Hawes Bible- class," to const. Mrs. Edward Hawes L. M., \$25; Mrs. Samuel Holmes, to const. herself L. M. \$25; "C. A. L.," to const. Miss Emma L. Goodell L. M. \$25; Mrs. P. S. Horner, cont. \$5;	100 00
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## OHIO.

Granville. Cong. church S. S. Miss'y Society, by E. C. Blanchard, Treasurer,	22 50
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## INDIANA.

Dayton. Mrs. "C. B. C.'s" s. s. class,	2 00
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Total from Subscribers,	790 35
"Life and Light" Quarterlies,	68 00
Children's Quarterlies,	28 21

Total for the month, 886 56

RECEIPTS OF WOMAN'S BOARD OF MIS-  
SIONS.

JUNE, 1870.

Mrs. Homer Bartlett, Treasurer.

## MAINE.

Washington. Calvin Starrett, Esq., to const. Mrs. P. W. Starrett L. M.	\$25 00
Yarmouth. Mrs. Jacob J. Abbot,	2 00—\$27 00

## NEW HAMPSHIRE.

Exeter Aux. To const. Mrs. John Gordon L. M.	25 00
Salisbury. Abba S. Corser,	2 00—27 00

## VERMONT.

East Dorset Aux. By Mrs. J. F. Goodrich,	15 00
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## MASSACHUSETTS.

Belmont. Mrs. J. S. Frost,	1 00
Boston. "A Friend," \$5; Mrs. Sam- uel Wells, Senior, \$5; Union ch., add'l, \$2; Mrs. M. H. Baldwin, \$1; "a thank- offering," \$1; Shawmut ch., from Miss L., for girls' school, Aintab, \$14;	28 00
East Boston. Maverick ch., "Zulu	

NOTE. If all Christian women, as they surround the table of their dying Lord, to commemorate his love to them, would inquire, "What wilt thou have me to do?" would we have such a meagre report as this month exhibits? Would not many be found, like one of our contributors, who sends us fifty cents a week of her earnings, that she may extend the knowledge of this great salvation to the perishing? How can we turn a deaf ear to the pleadings we constantly receive for teachers, when we know that there are so many rich women in our churches that can send them the bread of life? Some might invest in our permanent or memorial fund, one or five thousand dollars, and so perpetuate their name in this cause, by its interest supporting, from year to year, a Bible-reader or missionary. But all can give something; and as our Lord

sits "over against the treasury," may he see many willing hearts responding to this call.

L. F. B.



RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

JUNE, 1870.

Mrs. J. V. Farwell, Chicago, Treasurer.

ILLINOIS.

Chicago. 1st Pres. ch., towards salary of Miss Mary Porter, China (of which and former contributions, Mrs. Tuthill King, \$25, Mrs. C. M. Henderson, \$25, Mrs. E. Buckingham, to const. Miss Susie Mitchell, L. M., \$25), with previous contributions, to const. Mrs. Matthew Laffin L. M. 73 50  
1st Cong. ch., Ladies' Miss'y Society, 224 28  
Hyde Park. Ladies' Miss'y Society, for support of girl in Marsovan, 13 56  
Princeton. Woman's Miss'y Society, 8 00—319 34

MICHIGAN.

Owasso. Woman's Miss'y Society, 27 52

WISCONSIN

Fox Lake. A. B. S. 5 00  
Oconomowoc. Woman's Miss'y Society, 22 20  
Stoughton. Ladies' Miss'y Society, \$3.50; Children's Miss'y Society, \$2; 5 50—32 70

IOWA.

Denmark. Woman's Miss'y Society (of wh. to const. Mrs. E. Y. Swift L. M., \$25), 30 80  
Garnavillo. Cong. church, 7 80  
Sabula. Woman's Miss'y Society, 5 00  
Toledo. Ladies' Miss'y Society (with previous contributions, to const. Mrs. R. Wilkinson, of Fairfield, Iowa, L. M.), towards salary of native teacher assisting Mrs. Coffing, Central Turkey, 16 23—59 83

OHIO.

Belpre. Woman's Miss'y Society, 10 00  
" Oxford. Western Female Seminary, Young Ladies' Miss'y Society, 23 40  
White Sulphur Springs. Miss Sarah P. Clarke, for support of Miss Martha Taylor, 5 00—38 40  
477 79

MISCELLANY.

REMARKABLE INCIDENTS.

"THEM THAT HONOR ME, I WILL HONOR."

ON another page, in this number of the Herald, may be seen a letter from Mr. Yanni, U. S. Vice Consul at Tripoli, Syria, asking for more missionaries. Writing from Tripoli on the 11th of May last, Mr. Samuel Jessup, of the Syria mission, relates the following incidents connected with the religious life and character of Mr. Yanni.

"The other day I was looking over the Missionary Herald's of ten or twelve years ago, and found in them some articles about Mr. Yanni, who was then the only Protestant church-member in all Tripoli station. He is now no longer alone, but one of many brethren; yet his zeal in the Master's cause does not grow cold, and he always and everywhere uses his religion. A few items of interest connected with him during the past year may be worth your reading.

"He has purchased quite a piece of property in a district adjoining Tripoli, about five miles from here, near the town Abbā, consisting of olive, fig, and fruit trees and cleared ground, and now he is turning his attention more to farming. I went with him to see his property one day last summer, and as we were riding

among the fig-trees I noticed some on one side of the road with a ring of red mud around them. On inquiry I learned, that on the feast day of St. John the people thus paint all their fig trees, saying that St. John will then make them fruitful, and that otherwise they will not bear. Mr. Yanni forbade the workmen's painting his trees, saying that as God alone had control of such things he would leave the matter to him, and not follow any such superstitions. The workmen obeyed him, but assured him that he would have no fruit. He expected none, as it was not the fruitful year, but there we saw his trees the only trees in the region that bore well. Those painted in honor of St. John had no fruit on them; those left conscientiously to the divine care bore well, even out of season.

"A little further on we passed under a beautiful little olive-tree, and Mr. Yanni said to me, 'Do you see your tree?' 'What do you mean?' said I. 'Why, that beautiful little tree that you are admiring is consecrated to you and your successors.' 'How so?' said I. 'Well, I will tell you. When I bought it last year, my farmer told me that for five or six years the tree had not borne an olive, and it was not worth the ground it stood

on; and urged me to cut it down and plant another in its place. But I told him to dig about it and dung it another year, and if it did not do well then, I would cut it down; and if it bore well, it should be henceforth dedicated to the missionaries in Tripoli; and now you see how God has blessed it for you.' There was not another tree around so loaded with fruit, and my jars have been full of the delicious olives, of which I am eating every day. And better still, it is bearing again this year, though of course not so bountifully.

"Mr. Yanni spends considerable time there, and occasional Sundays, and has worked a very decided reform on the subject of keeping the Sabbath in the little village, although all the inhabitants are Maronites. He always has prayers every night with his men, and they have become so, at length, that they do not like to have anything occur to keep them from the service. One old man, however, has given a good deal of trouble on the score of Sabbath-breaking, and seems utterly incorrigible. He is very penurious, and owns a great many goats upon which he quite sets his heart. One Sunday Mr. Yanni saw him mending his plow, and after arguing the matter with him, said, 'You try to cheat the Lord out of the time that belongs to him. This is his day, not yours. But you will gain nothing in the end. I would not wonder if a wolf should kill one of your goats this very night.' The old man dismissed the matter, saying he was too old to learn. The next morning his shepherd brought him a dead goat from his flock, and told him that a wolf had killed it only a few hours before, and that perhaps Mr. Yanni would buy a piece of the meat. The old man was not more astounded than was Mr. Yanni. The latter, however, took advantage of the providence and visited the owner of the goat, who promised not to work any more on the Sabbath, and for a month or more he did not. However, a few months later, when Mr. Yanni was there, the shepherd brought in another goat killed by a wolf, and Mr. Yanni said to him, 'You have been working on Sunday again?' 'Yes,' said he, 'I have

been working on Sunday. I cannot learn easily.'

"Mr. Yanni loves the Sabbath for its rest and spiritual growth, and honors it as the Lord's own day. As he is building a house at Ahbā, he had to make his own lime. When the kiln was finished and burned, and the lime was ready to take out, it was late Saturday afternoon. No rain had fallen for a long time. That day the clouds began to gather and the wind began to blow, and everything portended a severe storm as Saturday night came on. It was impossible to get men to work who could get the lime under cover in a hurry except on Sunday, when all the people in the village would be at liberty, and in an hour or two they could remove it to a sheltered place. If the rain came on it the whole would be spoiled, his loss would be considerable, and the building would be delayed. The workmen and masons thought they had surely an opportunity now to triumph over him as to his careful observance of Sunday. So they said, 'We will come early in the morning (of Sunday) and make a bee and get all the lime in before it rains.' 'Nol never, never,' said he. 'If I lose all my property here I will not work on Sunday. The Lord says, "Them that honor me, I will honor;" and if the rain spoils my lime, I shall not have spoiled my conscience, and I know he will make it up to me in some way.' Then he rebuked them severely for thus tempting him, after all he had taught them.

"But it was a severe temptation, and as he heard the wind and thunder early in the morning, his heart at first trembled, lest he should become the object of ridicule; so he prayed that the Lord would in his own way get honor to himself among that simple-minded people. 'I trembled,' said he, 'all the forenoon, as I saw the storm thickening; but I knew I was right, and when the men came begging me to let them go to work, I detained them by reading the Bible.' The storm came with great fury; thunder, and hail, and wind, and torrents of rain. The little dry bed of a stream near by the lime kiln became a roaring river in a few

moments, but *not a drop of rain fell on that kiln* nor within an eighth of a mile of it. All around the country was deluged with rain, but that little village got only a few scattering hail-stones. The people were amazed. The Lord had most signally *honored the one who honored him*. From that time they have held Mr. Yanni in a sort of superstitious regard.

"One more story, and I will tax your patience no longer. I told you that Mr. Yanni was building a house. So was one of his neighbors. He had to pass his neighbor's work when he went to his own quarry, three or four times a day. Every time he passed the corner of the wall his coat caught on a large corner stone, the finest in the wall. It projected a trifle. At last it tore his coat, whereupon he said, laughingly, to the owner of the work, who happened to be there at the time, — 'That fine stone must be mine, for it tries to stop me every time I pass it.' The man fell at his feet and begged forgiveness, and offered to pay for the stone, acknowledging that he had stolen it from Mr. Yanni's quarry. Mr. Yanni was even more surprised than the man himself. But these circumstances have served to lead the people of all that region to say that there must be a special divine providence watching over the Protestants, for all their words come true; and they are showing a good deal of a spirit of inquiry after the truth.

"These items are all literally true. What I have not seen myself I have heard from the mouths of many witnesses, and from some who would rather they had not been true. If we were disposed we could make great capital out of these 'miracles,' by working on the minds of the people, and declaring Mr. Yanni a saint and a prophet. At any rate the Lord evidently means to benefit that village, and he will work in his own way upon the people of it.

"The simple, childlike faith and trust of Mr. Yanni in all his matters, his daily practice of religion, and his preaching Christ always and everywhere, is worthy of imitation by many others who have had vastly better opportunities than he has."

#### INFLUENCE OF MISSIONS IN CELEBES.

WALLACE, in his recent work on the "Malay Archipelago," thus notices the influence of Dutch missionaries in one district, in the northeastern part of Celebes :

"Just opposite my abode in Rurúkan was the school-house. The schoolmaster was a native, educated by the missionary at Tomohón. School was held every morning for about three hours; and twice a week, in the evening, there was catechising and preaching. There was also a service on Sunday morning. The children were all taught in Malay, and I often heard them repeating the multiplication-table up to twenty times twenty, very glibly. They always wound up with singing, and it was very pleasing to hear many of our old psalm-tunes in these remote mountains, sung with Malay words. Singing is one of the real blessings which missionaries introduce among savage nations, whose native chants are almost always monotonous and melancholy. . . .

"The missionaries have much to be proud of in this country. They have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden, worthy of its sweet native name of 'Minabasa.' Good roads and paths traverse it in every direction; some of the finest coffee plantations in the world surround the villages, interspersed with extensive rice-fields, more than sufficient for the support of the population.

"The people are now the most industrious, peaceable, and civilized in the whole Archipelago. They are the best clothed, the best housed, the best fed, and the best educated, and they have made some progress towards a higher social state. I believe there is no example elsewhere of such striking results being produced in so short a time — results which are entirely due to the system of government now adopted by the Dutch in their Eastern possessions."



## THE CHRISTIANS' THANKSGIVING IN CEYLON.

WRITING 'from Batticotta, Ceylon, in April last, Mr. De Riemer says: "We have enjoyed the annual season of thanksgiving in this district. The Christians, following the customs of the Jews, as well as those of the heathen who bring their gifts to the temple, make their thank-offerings, also, in their chapels. Some of the small churches do better than the larger ones. The Christians on Pungertive Island are a branch of Batticotta church. As they are fifteen miles distant and have two straits (arms of the sea) to cross, it was thought best for them to have a separate offering there this year. Pastor Rice went to the island to attend it. They brought their offerings of rice, fowls, cocoa-nuts, money, etc., and enjoyed their first attempt at praising the Lord by giving. They were not the only ones affected by it. The heathen who passed their bungalow looked on with astonishment when told what they were doing. 'We never knew before that Christians gave anything, we thought they always received,' they said.

"At Batticotta station the members assembled from the various out-stations, and had a pleasant occasion. A new feature in the giving was the present of a nice bed-quilt to Pastor Rice, from the little sewing-school. It was mostly the children's sewing, and the materials were paid for by their industry during the year. Mrs. De Riemer proposed this disposition of their industry, to which they assented, though it is a new idea to make gifts to a pastor, beyond his real salary. This collection of thank-offerings amounted to £10 16s., being larger than ever before."

Mr. Spaulding, of Oodooville, wrote: "The second day of April was set apart as a day of thanksgiving by the church members who reside in Allevertty. The people assembled about ten o'clock. All but two or three of the church members, quite a number of heathen, and about a hundred youth were present, all dressed in thanksgiving style. The services commenced about half past ten by singing a lyric, accompanied by the sound of the violin and a kind of tenor hautboy,

giving one uniform sound. On the whole this was very acceptable, while perfect silence and close attention prevailed. Prayers were then offered, and Mr. Welch read the 29th chapter of 1st Chronicles, and made some remarks. We then listened to three addresses, quite appropriate and very interesting. All this time, and before, individuals brought—some two bushels of paddy, some one, some heads of plantain, others jack-fruits, pomegranates, Palmyra roots, oranges, etc. etc. Two calves were offered by two lads, who are members of the church. Every one seemed interested to give something. After the addresses the contribution plates were circulated. In the mean time the music entertained us. The whole amount received was £6 16s. 0d.

"All seemed to have a cheerful heart. 'Love cast out fear.' We were much gratified in being present, and had much pleasure in seeing our children and grandchildren all together and all so happy. Five miles in a hot sun, and five miles back, at two o'clock, was more than paid for."

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 OBJECTIONS TO MISSIONS.

THE "English Independent," of May 26, in an article respecting the general aspect of the missionary work as exhibited by reports at the May meetings in London, refers to objections, and says: "Unitarians announce the failure of orthodox missions in India, and trumpet the 'demonstration of their superfluity,' afforded by the Brahma Somaj. It ought to be enough to stop their mouths to remember that but for the efforts of Dr. Duff, on behalf of higher English education in India, the Brahma Somaj would never have existed. The man who has read Sir Bartle Frere's essay on missions in India, and says that they have failed, or that they are superfluous, must be dishonest.

"Then come the worldly wise men, with their cuckoo-cry about missionaries being an embarrassment to government, as if from the day when Hyder Ali refused to treat with any one but Schwartz, because he was the only Englishman in whose

probity he could trust, until now, they had not rendered essential service to the Indian Government, had not provided ports and landing-places where before their advent no vessel dare touch, and facilitated intercourse with the aborigines in every quarter of the world. But 'civilization must precede Christianity, and the missionaries ought to follow in the track of commerce.' And what, pray, would civilization have done with the savages of the South Seas but quickly decimate them with its vices and its rum? Or what would commerce have made out of those coral reefs of the Samoas, from which, since the missionaries have settled there, £50,000 have been sent to purchase clothing? Lastly, the men of science approach, with their sneers at the waste of money and superfluous zeal expended in the attempt to convert nations whose philosophies are the most ancient in the world, and whose religious faiths, they tell us, have a similar origin, and probably as much truth as our own. These gentlemen are surely the most shameless of all, and they add ingratitude to their incivility. Do they not owe a great part of their knowledge to missionaries? Which of the natural sciences have not missionaries greatly enriched? The science of language has had no such benefactors; and for any acquaintance with the philosophies and religions of the East which men like Max Müller now possess, they are largely indebted to the missionaries. The best grammars and lexicons of the Indian and Chinese languages are the work of missionaries. 'Who were the pioneers of the researches which, under Wilson and Max Müller, have brought to light the treasures of Pali and Sanskrit? Yates and Gogerly, and Spence Hardy — missionaries. Who have contributed to literature the most minute and trustworthy accounts of the manners, the customs, the religions, and the castes of the Hindu races? The missionaries.' The author of one of the works on China, the 'Middle Kingdom,' taken as a text-book among the student interpreters of the British Legation, was a missionary; the translator of the Chinese classics is a mis-

sonary; the translator into Chinese of Wheaton's International Law, whose work was printed at the expense of the Chinese Government, is a missionary; one of the principal professorships in the new University which the Chinese Government are said to be desirous of establishing in Peking is filled by a Protestant missionary. But the men who hate evangelical religion at home will not cease to sneer at missions abroad, say what we may, and it is not worth while to spend much breath upon them.

"It is of much more importance to rebuke the faithlessness of those professors of Christianity who cloak their indifference and excuse their parsimony by asking, 'What have missions done?' Here, say they, are more than 500 missionaries in India, costing £300,000 a year; 123 European and American missionaries in China; and altogether some 1,800 missionaries kept at work by different societies all over the world, with an expenditure of perhaps a million a year, and where are the fruits? A full answer to that question would need a large volume; and when some able man shall gather up the now scattered records of the outward and visible fruits of missions in a volume worthy of the theme, it will be one of the noblest and most interesting books ever written. It will be nothing less than an appendix to the New Testament.

"It is only needful now to say that modern evangelical missions have brought the islands of the sea to a glad acknowledgment of the Lordship of Christ, and that in Madagascar they have raised up the Church from which will presently go forth the regenerators of the African continent. Of China, unfortunately, we cannot say much that is encouraging, because, to quote the 'Times' article in defense of the opium traffic, 'we must expect to be bitterly laughed at as the nation which exports Bibles and chests of opium in the same ships.' In India, the seed which the missionaries have sown in patient faith, beside all waters, for seventy years, and are sowing in hope now, is rapidly germinating and showing itself in a thousand unexpected forms; nor will

many more years elapse before that great empire will be one of the kingdoms of our God and of his Christ."

Gertrude R. Hance, from Binghamton, N. Y., who go to join the same mission.

## DEATH.

## EMBARKATION.

REV. H. A. WILDER and wife, of the Zulu mission, sailed from New York, July 6, for Liverpool, returning to their field. They were accompanied by Miss Laura A. Day, from Rockford, Illinois, and Miss

AT Mooers, N. Y., June, 1870, Mrs. Clara L. H., wife of Capt. Emmett M. Fitch, and daughter of Rev. A. Hemmenway, of West Hartford, Vt., formerly of the Siam mission of the American Board. Mrs. Fitch was born at Bangkok.

## DONATIONS RECEIVED IN JUNE.

MAINE.		
Cumberland county.		
Cape Elizabeth, Cong. ch. and so.	10 00	
Gorham, Cong. ch. and so.	12 57	
Portland, Mrs. John Kimball,	5 00	
South Freeport, Cong. ch. and so. m. c.	5 25	
Yarmouth, 1st Cong. ch. and so., Gents, 22, Ladies, 32.50, m. c. 30.38;	84 88—117 70	
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so. m. c.	2 30	
Hancock county.		
Castine, S. Adams,	50 00	
Kennebec county.		
Waterville, Cong. ch. and so.	11 75	
Knox county.		
Washington, Calvin Starrett,	25 00	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Brewer, Cong. ch. and so.	82 45	
Piscataquis county.		
Foxcroft and Dover, Cong. ch. and so.	18 75	
Somerset county.		
Athens, a friend,	20 00	
Waldo county.		
Belfast, 1st Cong. ch. and so.	12 00	
Washington county.		
Milltown, Sarah D. Stickney,	5 00	
Robbinston, Cong. ch. and so.	39 31—44 31	
	384 26	
NEW HAMPSHIRE		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Gilsun, Cong. ch. and so.	20 50	
Hinsdale, Cong. ch. and so.	160 00	
Keene, 2d Cong. ch. and so., coll. 259.50, m. c. 42.70, to const. S. D. OSBORNE and S. W. HALE, H. M.	302 20	
Marlboro, Cong. ch. and so. m. c.	3 08	
Nelson, Rev. Charles Willey,	30 00	
New Alstead, Cong. ch. and so. m. c.	18 00	
Swansey, Cong. ch. and so. m. c.	8 00	
Sullivan, Cong. ch. and so.	20 00—561 78	
Grafton county.		
Campton, Cong. ch. and so.	18 00	
Hanover, "From an aged friend,"	5 00	
Orfordville, Rev. N. F. Carter,	1 70	
Plymouth, Cong. ch. and so. m. c.		
May,	7 39—32 09	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Manchester, 1st Cong. ch. and so., 46; a friend, 20;	66 00	
Nashua, 1st Cong. ch. and so., annual coll.	315 00—381 00	
Merrimac co. Aux. Soc.		
Chichester, Cong. ch. and so.	7 25	
Epsom, Cong. ch. and so.	30 00—37 25	
Rockingham county.		
Hampstead, Cong. ch. and so.	24 34	
Portsmouth, North Cong. ch. and so., in part,	218 00—242 34	
Strafford county.		
Farmington, 1st Cong. ch. and so., to const. Rev. W. S. KIMBALL, H. M.	50 00	
Laconia, Cong. ch. and so.	61 28—111 28	
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, D. M. Ide, for China,	15 00	
Cornish, Mrs. J. Barnard Wyman, to const. LUCY WELLMAN, H. M.	100 00—115 00	
	1,480 74	
Legacies. — Milford, Mrs. Betsey Holt, by P. Heminway, Ex'r,	282 00	
	1,762 74	
VERMONT.		
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
Peacham, Cong. ch. and so.	40 00	
Franklin co. Aux. Soc. C. B. Swift, Tr.		
St. Albans, A. M. Plant,	5 00	
Orange county.		
Post Mills, Cong. ch. and so., June coll.	4 70	
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		
Derby, Cong. ch. and so., June m. c.	7 00	
North Craftsbury, Mrs. D. W. Loomis,	25 00—32 00	
Rutland county. James Barrett, Agent.		
Pittsford, Mrs. Parmelee, for China,	2 00	
Rutland, Cong. ch. and so., balance of coll. 5, m. c. 82.58;	87 58	
West Rutland, Cong. ch. and so., add'l,	15 00—104 58	
Windham co. Aux. Soc. C. F. Thompson, Tr.		
Battleboro, Cen. Cong. ch. and so., coll. 203.64, m. c. 84.13;	287 77	
Fayetteville, Cong. ch. and so.	9 88	
West Brattleboro, Cong. ch. and so.	59 05	
Windham, Cong. ch. and so., annual coll.	50 00—406 70	
	592 98	

*Legacies.* — Addison, Mrs. Sally Allis, by L. M. Rockwood, Adm'r, to const. FLORENCE E. ALLIS, Bridport, Vt., H. M., 100, less tax, 6; 94 00

## MASSACHUSETTS.

Barnstable county.  
Sandwich, Calv. Cong. ch. and so., of wh. from m. c. 8; 58 00  
Boston and vicinity.  
Boston, of wh. from Thomas Hollis, 50, Mrs. Wilkinson, 12, "An old friend," 10, X, 5, a friend, 5; 586 45  
Chelsea, Broadway Cong. ch. and so. m. c., 2 months, 56.10; Winn. Cong. ch. and so. m. c. 38.75; A. C. Y. MacAdam, for India, 5; 99 85—686 30  
Brookfield Ass'n. William Hyde, Tr. North Brookfield, 1st Cong. ch. and so. m. c. 25 30  
Essex county.  
Andover, Chapel church and cong'n, add'l, with prev. dona., to const. Rev'ds H. D. PORTER, F. T. INGALLS, C. M. SOUTHGATE, N. R. NICHOLS, T. R. WILLARD, E. Y. HINCKS, M. L. GORDON, S. M. NEWMAN, G. A. JACKSON, and J. K. BROWNE, H. M. 75 00  
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.  
Beverly, Dane st. ch. and so. m. c., June, 37.26; a member of Dane st. Society, for support of Rev. A. Anketell, native pastor at Tillipally, Ceylon, 100; 137 26  
Danvers, Maple st. Cong. ch. and so., to const. Rev. JAMES BRAND, H. M. 100 75  
Gloucester, Evan. Cong. ch. and so., to const. I. S. WHITNEY, D. L. DAVIS, E. D. BLANCHARD, H. M., 366.80, less express, 35c.; 366 45  
Manchester, Cong. ch. and so., coll. 55, m. c. 12.20; 67 20  
Marblehead, 3d Cong. ch. and so. m. c. 8 00  
Peabody, 1st Cong. ch. and so., coll. 456, m. c. 95.48; 581 43—1,261 14  
Franklin co. Aux. Soc. Lewis Merriam, Tr.  
Conway, Cong. ch. and so. m. c., 5 months, 81 32  
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.  
Northampton, Eliphalet Williams, prepayment of legacy, 1,500 00  
South Hadley Falls, Cong. ch. and so. 92 56—1,592 56  
Middlesex county.  
Cambridge, North Avenue Cong. ch. and so. m. c. 25 67  
Cambridgeport, Prospect st. Cong. ch. and so. (of wh. m. c. June, 10); 12 00  
Natick, 1st Cong. ch. and so., to const. JOHN R. ADAMS, H. M. 190 10  
Tewksbury, 1st Cong. ch. and so. 25 25—253 02  
Nantucket county.  
Nantucket, 1st Cong. ch. and so. m. c. 16 00  
Norfolk county.  
Brookline, Haward Cong. ch. and so., add'l, 50 00  
Dedham, "A Friend," 10 00  
Grantville, Cong. ch. and so. m. c. 34 65  
Jamaica Plain, Central Cong. ch. and so. m. c. 9 00  
Medway, Village Cong. ch. and so. 78 50  
Randolph, 1st Cong. ch. and so., Gents. 162.95, Ladies, 61.60, m. c. 189.07; 413 62  
Sharon, Cong. ch. and so. 66 80  
West Roxbury, South Evan. ch. and so. m. c. 35 90  
Wrentham, Cong. ch. and so. m. c. 10 00—708 47  
Old Colony Auxiliary.  
New Bedford (Acushnet Village),

Miss Susan P. Mayhew, of 1st Cong. church, 5 00  
Plymouth county.  
North Bridgewater, Porter Evan. ch. and so., annual coll. 185.25, m. c. 67.30; 252 55  
Taunton, and vicinity.  
Taunton, Trin. Cong. ch. and so., to const. J. W. PEARCE, E. U. JONES, Mrs. H. A. TWEED, Mrs. NANCY COPELAND, H. M. 425 65  
Worcester co. North Aux. Soc. C. Sanderson, Tr.  
Westminster, Cong. ch. and so. 70 40  
Worcester co. Central Ass'n. E. H. Sanford, Tr.  
Princeton, John P. Rice, 5 00  
Sterling, Miss Mary Goddard, 2 00  
Worcester, Mrs. R. W. Whittemore, 4 00—11 00  
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.  
Sutton, 1st Cong. ch. and so. m. c. 44 63

5,566 34

*Legacies.* — Boston, Eliza C. Crocker, by J. O. L. Hillard, Adm'r, to const. J. O. L. HILLARD, H. M. 100 00  
Phillipston, Harriet Cheney, by Mrs. Sarah C. Aiken, Amherst, N. H. 15 00  
Webster, Abigail Larned, by Moses Larned, Ex'r, 188 00—303 00

5,869 34

## RHODE ISLAND.

Providence, Pilgrim Cong. ch. and so., of wh. from Rev. T. Laurie, D. D., for pupil at Abeih, Syria, 15; 62 11

## CONNECTICUT.

Hartford co. Aux. Soc. E. W. Parsons, Tr.  
Buckingham, Cong. ch. and so. m. c. 8 00  
Collinsville, 2d Cong. ch. and so. 41 00  
East Berlin, Z, 15 00  
East Granby, Cong. ch. and so. 19 30  
East Windsor, Misses S. and L. Wells, to const. LAURA WELLS, H. M. 100 00  
Hartford, Park Cong. ch. and so., to const. CHARLES S. GOODWIN, H. M., 410; Asylum Hill Cong. ch. and so. m. c. 48.68; Wooster st. Chapel, 30; Centre Cong. ch. and so. m. c. 23.30; Theol. Sem'y, m. c. 20; 1st Cong. ch. and so. m. c. 11.60; 543 58  
South Glastenbury, Cong. ch. and so. 17 81  
South Windsor, 2d Cong. ch. and so. 27 00  
Suffield, 1st Cong. ch. and so. 41 56  
Unionville, Cong. ch. and so. 10 50—823 75  
Hartford co. South Consociation.  
Middletown, J. F. Huber, monthly dona'n for Mr. Penfield's station, 1 00  
Portland, Rev. E. W. Clark, 20 00—21 00  
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.  
Watertown, Benjamin De Forest, Middlesex Ass'n. John Marvin, Tr. Centre Brook, Cong. ch. and so. 22 60  
New Haven City. F. T. Jarman, Agent.  
3d Cong. ch. and so. 94.40; Davenport, Cong. ch. and so. m. c. 12.15; 1st Cong. ch. and so. m. c. 10.55; North Cong. ch. and so. m. c. 5; Yale Miss'y Society, 3.26; 125 36  
New Haven co. East Aux. Soc. F. T. Jarman, Agent.  
Guilford, Mrs. H. W. Chittenden, to const. Rev. C. L. KITCHEL, H. M. 50 00  
New Haven co. West Conso'n. E. B. Bowditch, Tr.  
Bethany, Cong. ch. and so. m. c. 3 35  
Milford, 1st Cong. ch. and so. m. c., June, 18 50  
Seymour, Cong. ch. and so. 8 00—29 85  
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.

New London, 1st Cong. ch. and so. m. c. 85 65  
 Windham co. Aux. Soc. Rev. H. F. Hyde, Tr. 15 70  
 Ashford, Cong. ch. and so. 1,273 91  
 Legacies.—Hartford, Alfred Smith, add'l, by H. A. Perkins, Ex'r, 1,400 00  
 2,673 91

NEW YORK.

New York and Brooklyn Agency of the Board, Bible House,—  
 Of wh. from Clinton Ave. Cong. ch. and so. (Brooklyn), in part, (of wh. from E. Thompson, 100, J. M. Waller, 60), 678; Church of the Covenant, additional (Mrs. W. E. Dodge, 500, J. P. Crosby, 75, R. G. Bushnell, 25), 600; Classon Ave. (Brooklyn), Pres. ch. coll., 280.26; 14th st. Pres. ch. m. c., 69.10; Church of the Pilgrims (Brooklyn), add'l. A. F. Goodnow, 30; Washington Heights Pres. ch. m. c. 18; friends, for aid in building for Boys' Training School in Zulu Mission, 106; 1,781 36  
 Oneida co. Aux. Soc. J. E. Warner, Tr. Utica, 1st Pres. ch., of wh. to const. CHARLES R. KINGSLEY and ANNA S. WILLS, H. M. 401 42  
 2,182 78

Albany, State st. Pres. ch. N. B. Perry, 25 00  
 Avon Springs, O. Comstock, 50 00  
 Cooperstown and vicinity, Fem. Miss'y Society, with prev. dona., to const. Mrs. PHEBE GREGORY, H. M. 24 15  
 Corfu, Pres. ch. 5 00  
 Gaines, Cong. ch. and so. 16 00  
 Greenville, H. M. W., 10, Miss M. Hickok, 5; 15 00  
 Ithaca, Pres. ch. 7.84; Rev. William Wisner, D. D., 10; 17 84  
 Lawrenceville, Cong. ch. and so. 25 00  
 Ludlowville, "Friend," 10 00  
 Meridian, Pres. ch. 55; Rev. T. R. Townsend, add'l, 25; 80 00  
 Miller's Place, Cong. ch. and so. m. c. 30 18  
 Milton, "A Friend," 1 00  
 Moriah Centre, F. L. Reed, 10 00  
 Newfield, Pres. ch. 3 25  
 Oswego, 1st Pres. ch. m. c. 37 00  
 Prattsburgh, Pres. ch. 24 72  
 Rushville, Cong. ch. and so. 26 62  
 Summer Hill, Cong. ch. and so. 7.15; Rev. E. D. Shaw, 2.85; 10 00  
 Utica, Bethany Pres. ch. 71 12  
 Waverly, Pres. ch., annual coll., of wh. from Mrs. Sarah Sayre, 10; 40 00—521 83  
 2,704 66

NEW JERSEY.

Newark, South Park Pres. ch. m. c. 51 30  
 New Vernon Pres. ch. 36 00  
 Springfield, Pamela A. Graves, 10 00  
 Succasunna, Pres. ch. 52 08—149 33

PENNSYLVANIA.

By S. Work, Agent, at Philadelphia. Philadelphia, North Broad st. Pres. ch., B. D. Stewart, 150; Clinton st. Pres. ch. 120.13; Rev. E. J. Pierce, 10; 280 13  
 Harrisburg, 1st Pres. ch. m. c. 16 27  
 Lock Haven, G. B. Perkins, 5 21  
 Montrose, Pres. ch. m. c. 11 00  
 Philadelphia, "J. D. L.," monthly donation, 50 00—82 48  
 362 61

Legacies.—Watsonstown, Sarah Cartwright, by A. J. Guffy, 50, less 25c. exchange, 49 75  
 412 36

OHIO.

By William Scott, Agent, at Cincinnati. Cincinnati, 2d Pres. ch. m. c. 10 00  
 Cleves, Pres. ch. 7 50  
 Oxford, Teachers and Pupils of Western Female Sem'y, to const. MINNIE C. BEACH, Philippiopolis, Turkey, and NAOMI DIAMANT, North China Mission, H. M. 225 00  
 Walnut Hills, Lane Sem'y ch. m. c. 5 95—248 45  
 Ashtabula, Pres. ch. 73 21  
 Belpre, Cong. ch. and so. m. c. 37 75  
 Bryan, S. E. Blakeslee, 9 00  
 Cincinnati, Poplar st. Pres. ch., with prev. dona., to const. Rev. J. CHESTER, H. M. 25 00  
 Cleveland, 1st Cong. ch. and so. 115.33; Ladies' Foreign Miss'y Society, for native Bible-reader, Ahmednuggur, 39.96; 155 29  
 East Cleveland, Cong. ch. and so., add'l, 13 77  
 Newburgh, Welsh Cong. ch. and so. 5 00  
 Norwalk, 1st Pres. ch., annual coll. 93.84, less exchange, 25c. 93 59  
 Youngstown, Rev. D. H. Evans, to const. Mrs. SARAH J. EVANS, H. M. 200 00—612 61  
 861 06  
 Legacies.—Mad River, Frances J. Snodgrass, add'l, 200 00  
 1,061 06

INDIANA.

Bethany, Pres. ch. 10 00  
 Indianapolis, 2d Pres. ch., add'l, 50 00  
 Poland, Pres. ch. 5 00  
 Terre Haute, 2d Pres. ch. 29; Cong. ch. and so. 15.80; 44 80—109 80

ILLINOIS.

Big Rock, Welch Creek Cong. ch. and so. 6 05  
 Brighton, Cong. ch. and so. 25 00  
 Chicago, New England Cong. ch. and so. m. c. 150.70; South Cong. ch. and so. (coll. 31.60, m. c. 23.04), 54.64; 1st Cong. ch. and so. m. c. 86.25; an eastern minister, 5; 246 59  
 Danville, Pres. ch. 91 25  
 Dover, Cong. ch. and so. 60, less exchange, 25c.; 59 75  
 Edwardsville, Rev. A. D. Jack, of Pres. ch. 3 75  
 Fulton, Pres. ch. 49.26, less express, 60c.; 48 66  
 Galesburg, 2d Pres. ch. m. c. 23.50; a friend, 3; 26 50  
 Geneseo, Ladies' Miss'y Circle, 10 20  
 Geneva, Cong. ch. and so., with prev. dona., to const. Rev. H. G. WARNER, H. M. 20 75  
 Greenville, Unknown, 10 00  
 Monticello, Church of Christ, 56 50  
 Naperville, Cong. ch. and so. 21 65  
 Nokomis, Pres. ch. 6 25  
 Perry, Mrs. Polly Field, 5 00  
 Ridgefield, Pres. ch., of wh. from J. C. Button, 10; 16 92  
 Woodburn, Cong. ch. and so., annual coll., add'l, 75c., A. L. Sturges, 50; 50 75—705 57

MICHIGAN.

Cody's Mills, Dorr Cong. ch. and so. 15 00  
 Milford, Philip S. Hubbell and wife, 1 each, 2 00  
 Piuckney, 1st Cong. ch. and so. 8 80  
 Richland, 1st Pres. ch., June m. c. 8 75—29 05

MINNESOTA.

Dresser Valley, Pres. ch. 6 00  
 Taylor's Falls, 1st Pres. ch. 16 00—22 00

IOWA.

Burlington, Mrs. J. Everall, 5 00  
 Camanche, 1st Pres. ch. 5 00  
 De Witt, Mrs. Van Antwerp, by Mrs. J. K. Greene, 2 00  
 Fort Atkinson, collection at meeting of German Association, 16 15





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